Aqua Genitalis:

A

DISCOURSE

CONCERNING

BAPTISM.

First delivered in a Sermon at *Alhallows Lumbard-Street, Octob.* 4. 1658. and now a little inlarged.

Intowhich is since inserted, a brief Discourse to perswade to a Confirmation of the *Baptismal-Vow.*

By SYMON PATRICK, D. D.

Νίψον ἀνόμημα, μὴ μόναν ὄψιν.

Rom. 2. 29.

Circumcision is that of the heart, in the Spirit, and not in the letter.

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READER.

IT is not needfull to detain thee with many words about the Matter or Author of this *Treatiſe*: The Matter I am ſure will commend it ſelf to thee, if thou wilt be pleaſed ſeriouſly and impartially to read, and conſider it. And as for the Author, I muſt not without diſpleaſing him, ſay any thing of him, but onely give thee the true reaſon of the Publication of this Diſcourſe; which I dare affirm on my credit, is not from any itching deſire to appear in Print; and I believe, none that know him, but will bear witneſs with me in this behalf. The ſubſtance of it was at my earneſt entreaty firſt preached, and afterwards for mine, and the ſatisfaction of ſome other friends, tranſcribed; and becauſe I would not give him the trouble of tranſcribing ſo many Copies as were deſired, and he not judging it ſafe to give liberty to other Copies that were not writ by himſelf; and I,

together with others, judging it of singular use for the begetting of right apprehensions of Baptism in these dayes of so much contest; I made it my further request it might be printed, and with his leave have now sent it abroad, which I could not in civility do without this acknowledgement of the high honour he hath done me herein, which I doubt not but will prove as real a service to thee, and the Truth. Whatever advantage thou shalt reap from it, ascribe the praise to God, and look upon thy self as concern'd to pray for the Author; and let him also have a share in thy prayers, who hath been an occasion of so great a good unto thee, and is

Thy Servant in the Lord,

E. V.

THE

THE PREFACE.

ALL things coming from one Fountain and Father of Being, there must needs be some marks and Characters of himself upon the face of every one of them, and they cannot but have some cognation with, and resemblance of each other, as things that proceed out of the same womb of the eternal goodness. Material beings, and spiritual, one would think were at the greatest distance, and yet they challenge a kindred one with the other, and there are lines and strokes in these outward shapes, that express something of those internal and invisible beauties. All this world below, is but the image of the world above; and these corporeal things are but pictures (though pale indeed, and dull) of things spiritual; as the Tabernacle of God among his ancient people may inform us. For as some modern Sect. 1.

Philoſophers call the Loadſtone a Terrella, *or* little Earth, *which draws ſimilar bodies into its Embraces*; *ſo* Philo *ſome-where calls the Tabernacle a* little World, *a ſmall image of the whole Univerſe*, (*the moſt holy reſembling the higheſt Heavens*; *the holy place*, *the upper Regions where the Lights of the world are placed, and where God hath ſet a Tabernacle for the Sun*; *and the outward Court, the lower parts and skirts, as we call them of this world*,) *whereby God would ſhew that he could not dwell in houſes made with hands, but that the whole world was his Temple, the ſouls of men his Altars, Love his holy fire, and all men his* Heb. 9. 1. *ſacrifices. And ſo the Apoſtle calls it* ἅγιον κοσμικὸν, *a worldly ſanctuary, perhaps in this ſenſe that I have mentioned. Now the ſame Apoſtle afterwards tells us,* ver. 23, 24, *That this Tabernacle and Appurtenances were* ὑποδείγματα *and* ἀντίτυπα, Patterns *and* Figures, *or* Copies *of things in the Heavens*; *and ſo doth the whole Scripture draw repreſentations and images of the other world, and things to come, from the Sun, the Stars, the Light, the Feaſts, and ſuch like things that are in this, wherein we inhabit.*

Man

Man is made by God συγγενὴς τῶν δύο κόσμων, *(as one speaks) of kin to two worlds, the knot as it were, that tyes them both together, or the Button that fastens them one to the other. He lives in the confines of each, and with his mind is capable to look into the world of souls and spirits, and with his body he converses with these material images. God therefore hath thought fit to teach his mind the things of the one, by the Ministry of his bodily sences, which have acquaintance onely with the other. And besides, the whole book of the Creatures (every letter of which if full of God) he hath alwayes given man some special lessons and documents by outward Characters, which he hath more industriously cut and engraven to impress his mind with spiritual notions. For though man be* ἐν μεθορίῳ, *as I said, in the confines of both worlds, yet he is bred up among sensible Creatures, and contracts acquaintance here, before his soul is grown so high as to take any notice of things above; and therefore he being most affected with the bodies companions, it is the singular care and providence of God to teach him by such things as are most familiar to him, which he*

Sect. 2.

Fibula utriusq; mundi.

hath done in all ages of the world. It was a custome among the Ancients, (as they report) before the knowledge of Letters and Writings, to sing their Laws, lest they should forget them, which was in use among some people near to Scythia, in the dayes of Aristotle. And this is one reason why the Psalms are in verse, because they would be the better remembred, and more safely reposited, being a Magazine of Spiritual Learning. They knew very well, that what affects the senses, and runs smoothly, is most regarded; and we our selves still experience, that Rithms which make a pretty noise, or gingle, are sooner fixed in peoples minds, than words in prose. Seeing then that outward things do so notably teach us, and the more any thing solicites any of our senses; the more acceptable it is unto us: God hath been pleased so to deal with man, that he shall not want such lessons.

Sect. 3. This manner of Discipline may be deduced from the first Adam to the Second. For God placed the first man in a Paradise, a fair and beautifull Garden, abounding with all manner of fruits, &c. which was but a Type of the cœlestial paradise above, that is watered with streams of Light

Light from the face of God, and rivers of pleasures from his heart, in the midst of which the Son of God is the tree of life. An image I say God gave him of Heaven, but none as yet of Hell, because man was made to be happy. So God likewise gave him a Commandment (the matter of which was outward and sensible) of abstaining from one tree in the Garden, which was but a document of the subjection he did owe to his Creator, and of the tenure whereby he held all his enjoyments. After his disobedience, men were some way or other directed by him to make offerings to God of their beasts and fruits, as acknowledgments of their dependance and homage, and adombrations of the Sacrifice of that seed that was newly promised. In process of time, when obedience grew cold, & (their thoughts its like) of another life but dull, God took Enoch *to himself when he was but 365 years old, to teach them by themselves, as well as other things, that there was another life, & a reward that remained for those that walked with God, which was better than the longest term of years in these earthly possessions. But wickedness still encreasing, God destroyed the world by a Deluge of water, which*

was

was but a ſhadow of the dreadfull ſhowers of wrath, the ſtreams of fire and brimſtone that ſhould fall upon the heads of the wicked in the other life, whereby God would terrifie the new planters of the world, and give them an image of Hell, as he had done before of Heaven. But this was not a laſting viſible monument of Gods anger, and therefore in after-

Jude 7. *times* Sodom and Gomorrah, and Cities about them, were ſet forth for an example, ſuffering the vengeance of an eternal fire; *which places lay juſt in the view, and under the eye of that people whom God made peculiar to himſelf, and ſerved as continual marks of his diſpleaſure, and inſtances of his wrath, to make them for ever to be beware. That peculiar people God ſeparated to himſelf by the ſign of Circumciſion, the ſeal of the Covenant that he made with them. This mark was moſt properly made in that part of their fleſh, becauſe the great promiſe to* Abraham

Gen. 17. *was, That he would multiply his* ſeed *as the ſtars of Heaven, and that in his* ſeed *all the Nations of the world ſhould be bleſſed; and it aptly repreſents (beſides other things) that they were to be an* holy ſeed *unto the Lord. After this God did by two perſons,*

perſons, Jacob *and* Eſau, *ſhadow forth unto them, that his favours are at his own diſpoſal, and that they are not conferr'd by nature, but by grace.*

In the line of Jacob, *beſides that there were many myſtical and ſecret ſignifications of his Will, which God made by ſundry perſons and actions; there were alſo many outward manifeſt images given of heavenly things. In the Law that* Moſes *delivered to them, their ſeveral waſhings, their meats, their ſacrifices (to name nothing elſe) were all ſigns of all ſorts of purity and obedience, too many now to be particularly related. Their offerings, and ſome of their ſacrifices repreſented the obedience and ſervices of particular Chriſtians, who are made Prieſts unto God; but the chiefeſt of them repreſented the offering and ſacrifice of the high Prieſt of our profeſſion, which was Chriſt himſelf.*

And that (I may not be tedious) when God would ſhew the greateſt favour to the world, and open moſt of Heaven, and things above, he comes and dwells amongſt us in the perſon of his Son, and in an outward ſhape manifeſts himſelf to our eyes and ears: For in the very humanity of

Chriſt

Christ ſo much of Divinity appeared, and the Majeſty, Wiſdom, Power and Goodneſs of God ſo rayed forth, that he ſaith to Philip, He that hath ſeen me, hath ſeen the Father alſo. *Yea, When God would give a Teſtimony of Jeſus to be his Son, he doth it by the viſible deſcent of the Holy Ghoſt, which he ſaw* coming down upon him like a Dove; *as if he would tell us, that his own Son ſhall likewiſe be taught by theſe outward ſigns and reſemblances, he being in all things to be conformed unto men.*

John 14. 9.

Sect. 4. *Though our Lord therefore hath taught a Religion more full of ſpiritual notions than had been manifeſted before, and hath given more clear notice of things above, unto mens minds than had formerly come unto them; yet he would not quite alter the old manner of Diſcipline by outward things, but retains ſome of them in his Oeconomy, knowing how weak the minds of men are, and how much more eaſily they apprehend by ſenſe, than by themſelves. Only it is to be obſerved, that he hath made even theſe outward things to ſpeak more plainly, and tell their meaning more diſtinctly, and hath writ their inſtructions in a greater, and more*

more legible letter than ever before.

Baptism is one of those Reliques, a Symbole of great and clear significancy, the Sacrament of Regeneration, or the second birth, which it doth most aptly express, as the following Treatise will sufficiently shew you. For the present it may suffice to say, that water (of all things that are easie to be got, and are at hand) was the most fit thing that can be thought on to be chosen to make an Embleme of the spiritual Generation. For we naturally come out of a liquid, moist substance, out of a stimy water, or in Jobs phrase, We are poured out like milk, and then curdled in the womb like cheese, Job 10.10. It is not unusual in the Scripture to speak of our natural procreation under the Metaphor of Water, as may be discerned by consulting but these two places, Prov. 5.15, 16, &c. Prov. 9.17. And it is well known that while we lie in the womb, we swim in a sweet liquor, and hang by the Navel in the midst of a watry nourishment. Osiris and Isis (if we may believe Plutarch) were nothing in the Ægyptian Mythology, but the river Nile and the earth, between which two, all things were begotten.

So

Τῶν πάντων ἄριστον ὕδωρ.

So the Scholiast *upon the first verse of* Pindar, *thinks, that therefore water is to be reputed the best of things, because out of it the other three Elements are begotten; out of the subtil part of it, the air is begotten; out of the grosser, being curdled and compacted, the Earth; and out of the more atherial and spiritous part, the Fire. But perhaps I do not well to pursue this notion so far, and our Saviour might not have respect to such things as these. Yet this we are sure of,* that we

John 3. 5. must be born again of water and the Spirit; *and that our spiritual nourishment after Christ is conceived within us, is compared unto water also, as you may see,* John 4. 14. *And I cannot but likewise think, that he had some regard in appointing Baptism to the cleansing and cooling quality that is in water; and that it excellently represents unto us, the Spirit of God to be poured forth to the purifying and washing us from the filth of sin, and the blood of Christ to the extinguishing our guilt, and quenching the heat of Gods anger that might justly burn in our souls, when we did remember that we were sinners.*

But

But there have ſo many ſeveral winds of Doctrine blown upon theſe Waters of Baptiſm, and ſtrove together, that they are become troubled and darkned, ſo that one can ſcarcely ſee with any clearneſs to the bottome of them. Sect. 6.

The great Controverſies that have aroſe about the perſons that ſhould be baptized, have ſo toſſed and agitated mens thoughts, that I doubt few have any calm and ſetled apprehenſions of the nature and end of Baptiſm it ſelf. Moſt Books that treat of this ſubject, are ſo concerned in the quarrel of Infants, *that the uſe which men ought ſeriouſly to make of it, is much forgotten. If men thought more of its true ends, they would lay aſide their Diſputes, or not manage them ſo roughly; and they would ſoon ſee, that we are all baptized into the ſame Spirit, and made of the ſame body, and entred by it into the ſame ſociety and community of holy and peaceable Ones. What more cool than water? What ſooner puts out all our fires? If the waters of Baptiſm (next to the blood of Chriſt) were ſprinkled upon our intemperate heats, they would aſſwage our boyling paſſions, and we ſhould contain our ſelves within the due*

due bounds of a loving and gentle zeal.

But as I said, it is but little thought of, for what Christ did institute this holy Rite. Some look upon it but as a cold Ceremony, and many speak of it as a thing that must be done, because Christ hath commanded, but cannot tell to what purpose; and others glory in it as a priviledge, but little understand any thing of duty that it requires of them.

L. 31. c. 2. Pliny tells of a water in Cilicia, which is called (he saith,) Νοῦς, or Mind, because it will make their senses that drink it, subtil and apprehensive. Suidas on the contrary saith, that it is called Ἄνοια, or want Wit, because it makes people foolish, and takes away their understanding. Such a different esteem do men seem to have of these waters of Baptism, while some who seem wise, despise them as of no efficacy, and use them onely in compliance with simple people; and others make them such heavenly waters, that they doubt not at all, but being baptized, they are wise enough unto salvation; but both of them are agreed in this, to understand no Engagement that is laid upon us by them, and to expect that what they can do, should be wrought alone by them, without any help

or

or assistence from our selves. And we find the greatest multitude of that sort, who do glory in Baptism, as the Jewes *did boast of Circumcision, who say in effect, what* Julian (*its like falsly*) *makes* Constantius *say*, That our Religion requires nothing of the greatest sinners, but only this, *Wash*, and thou art clean from all thy foul crimes; and if thou commit them again, do but knock thy breast, and beat thy head, and all is well. *But* Justin Martyr *might have answered him, and gives us all another lesson in his Dialogue with the* Jew; *where he saith*, What good doth that Baptism that scours the skin only, and makes the body white? Baptize your selves from anger, and from covetousness, from envy and hatred, & then behold your body is clean.

In his Καίσαρες ὅστις ἐναγὴς καὶ βδελυρὸς, &c.

Τί γὰρ ὄφελος ἐκείνου τοῦ βαπτίσματος, ὃ τὴν σαρκὰ καὶ μόνον τὸ σῶμα φαιδρύνει, &c.

It is a sign and seal of Gods great blessings, and so it is of our promise to him of Obedience. Upon condition then that we own this Covenant when we understand it, and keep our selves strictly and religiously to the terms of it: We may say of these waters, as Euripides *of the sea* (*upon the occasion of* Plato's *recovery by the salt waters in* Ægypt.)

Θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.

Vitruvii L. 8. cap. 3.

They wash away, and heal all the evil diseases of men. But otherwise they will be like some waters in Thrace, *in which whosoever washes, he certainly dies.*

Sect. 7.

I have therefore adventured to expose to the World a few of my green and unconcocted thoughts concerning this Argument, and to represent what I conceive to be the true meaning of Baptism, which is nothing different from the sense of the Church of God. There are a multitude of Books I know in the World, and much complain of it; they that do, may let this alone; and of others I may easily obtain a pardon for putting my self into the crowd, since I take up a but little room, and make but a very short stop in their passage to better Authors. Others (it may be said) might have been better allowed to have handled this matter. I think so too; and believe there are great numbers that understand better, and multitudes that understand as much, and some that can enlarge these things that are here said, into more perspicuous and profitable discourses, and I dare not so much as flatter my self, that I am able to lead the way to any of them; if I may provoke them to do better, I think my labour well bestowed. I am sensible

ſenſible that the images of Truth make but a weak and wateriſh impreſſion upon my mind; but they may draw more lively pictures of themſelves upon other ſouls, and let them give us a Copy of their conceptions.

Since the preaching of this Sermon, it came ſo ſtrongly into my mind (by taking notice of ſome diſcourſes abroad) to inſert ſomething of Confirmation, that I could not well put away theſe thoughts, and ſo I have let them take their place in the body of the Sermon, by way of perſwaſion to a more hearty, and open owning of the Baptiſmal Covenant. Sect. 8.

Thereby men will aſcend from Water *unto* Wine; *from a weak eſtate, to a more ſtrong and manly conſtitution: and God will not only ſprinkle clean Water upon their faces, but even* lay his hands *upon their heads, thereby taking more firm hold of them, and apprehending them for his own, and conferring his bleſſings more abundantly on them now that they put themſelves into his hands, to be directed and ruled in all things by him, as thoſe that are wholly in his power.*

I dare not keep you any longer in the entry, for fear you grow weary, and loth to ſtep over the Threſhold of the next

leaf, and look into the main Building. And there I shall not stay your eyes long; for my furniture being little, it was not wisdom to make the house too wide and spacious.

Nov. 6. 1658.

S. P.

Acts

Acts 16. 33. *Ult.*

And was baptized, he and all his, ſtraight-way.

CHRIST having given a Command to his Apoſtles *to go and teach* (or Diſciple) *all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*: We find in this ſtory of their Acts, (wherein ſome of their Travels are related) that as ſoon as they had perſwaded any perſons to be Chriſtians, immediately they received them into their fellowſhip, by this Ceremony of waſhing them with Water. A Truth, which among all the Diſputes about *Baptiſm*, one would think ſhould never have been quarrelled; yet there

Mat. 28. 19.

been those busie phansies in the world that have called this into Question, and would perswade us that our Saviour in those words intended not any such washing with water, and no other *Baptism* is to be owned, but that of the Spirit.

August *de haer.* 46. & 59.

But so men may say, if they please, that when *Philip* and the *Eunuch went into the water, he baptized him with fire.* If the Apostles could understand our Saviours meaning, those men are sufficiently refuted by their practise; for though our Saviour baptized none that we read of, but with the Spirit; (and the *Papists* will have a hard task to obtain this prehemínence for *Peter*, that he received the Baptism of Water at Christs hands:) yet it will be needless pains to prove that his Apostles and their Successors after them, did initiate, and admit Disciples in that manner.

Act. 8. 38.

But notwithstanding this, there are others that (lest the world should be quiet) do start a new question, Whether that Command of our Lords extended any further, than to the first proselyting of the Nations, or ought now

now to be followed among Christian people? who might have spared the labour of making such a doubt, unless they could give us some ground to think, that that part of their Commission was after revoked, or then limited to such a time, and likewise solidly expound those following words, *I am with you always to the end of the world*; and shew us why the work of the new birth (which the Apostle makes the signification of *Baptism*) is not now as well as then, to be shadowed and represented. Yet others will not let their wits be at rest, but make a further enquiry, Whether the words of our Saviour include in them a command, or only a permission, because he saith only *Baptizing*, not *Baptize?* Though the constant practise of the Apostles in this Book related, and of the Church afterward, might well have been sufficient to have silenced these thoughts without any further dispute, and the following words likewise, *Teaching them, &c.* would have told such men that their enquiry was needless, unless it can be thought, that because he doth not say, *Go teach*, we may

Βαπτίζοντες.

Διδάσκοντες αὐτοὺς. verse 20.

chuſe whether we will give any further inſtruction to our people.

Taking it therefore for granted, (without engaging my ſelf in ſuch queſtions) that the words now read, do ſpeak of *Baptiſm* by water, ſtill to be retained in the Church of God; you may obſerve in them theſe three things.

1. A Rite or Ceremony uſed, and that is *Baptiſm*, or *Waſhing with water.*

2. The perſons baptized, *The Jaylor and all his.*

3. The time of its Adminiſtration, παραχρῆμα, *ſtraight-way*, *inſtantly*, at that hour of the night that the foregoing ſtory was acted, without any further delay.

From which I am invited to treat of three things; Firſt, Of the Uſe and Intention of *Baptiſm.* Secondly, Of the qualities or diſpoſitions of thoſe that receive it. Thirdly, Of the time that is required to render them perſons fitly qualified to receive it.

For the Explication of the firſt, we need find no fault with the common language, that ſaith, *Baptiſm* in its general

neral notion, is an outward visible sign and seal of some inward and invisible grace and favour conveyed and made over thereby unto us. But to difference it from the other Sacrament, we must enquire what that grace, favour and priviledge is, and shew how it doth signifie, and seal it between God and us. And upon due consideration, I believe we shall find, that to be Baptized, expresseth something on our part, and something on Gods; both which put together, make it a fœderal Rite, whereby we and God enter into a Covenant and Agreement together, and mutually engage to the performance of several things, which are all to our behoof and benefit.

1. As we present our selves to the Minister of this Sacrament, and receive it, so it expresses something done by us; and then, 2. As the Minister (Gods Deputy or Embassadour) doth receive us, and wash us with this water, by the Authority, and into the name of the Father, Son and Holy Ghost; so it expresseth something done by God. Both which it concerns us for the securing of our duty, and our eom-

comfort also, to be acquainted withall; and therefore I shall shew you,

1. What is the true meaning and intent of it on the part of the person baptized, who offers himself, or is offered to receive it: which I will lay before you in these particulars.

First, In the general notion of it, it is a profession of a Religion wherein-to we enter, and to which we engage to be faithfull and constant Disciples. It is a Ceremony whereby Proselytes are made, and all that use it do thereby come into a new way and state, forsaking all their old perswasions, practises and relations wherein they were born and bred, that are contrary to, and inconsistent with these new Engagements. It is well observed by St. *Austin*. *That men can be associated together in no Religion, whether true or false, unless they be combined by the common tie of some visible Signs and Sacraments of their profession.* Which the world hath found by so long experi-

In nullum nomen religionis, seu verum, seu falsum congregari possunt homines, nisi aliquo Signaculorum seu Sacramentorum visibilium consortio colligantur. adv. Faust. l. 19. cap. 11.

ence

ence to be true, that I need not be carefull to prove it. The *Jews* it is manifeſt, were differenced from others by Circumciſion, and (as their Doctors tell us) entred into Covenant with God, not only by it, but by *Baptiſm* alſo, together with a ſacrifice unto him. And when a *Heathen* would become a *Jew*, and undertake their Religion, and ſo repoſe himſelf (as their phraſe is) under the wings of the Divine Majeſty, he was to be circumciſed, baptized, and offer Sacrifice; for which *Maimon* (as ſundry learned men obſerve out of him) brings no other proof, but that *Num.*15. 15. *As ye are, ſo ſhall the ſtranger be*; ſo ſuppoſing as a thing well known, that by thoſe three the *Jews* ſubmitted themſelves to the yoak of the Law. And it is as commonly known, that they ſay their mothers entred into Covenant only by Baptiſm and Sacrifice, and ſo did ſome Proſelytes by thoſe (without Circumciſion) engage to worſhip the one God of *Abraham*, *Iſaac* and *Jacob*, and forſaking all Idols, to obſerve him only; as that paſſage of *R. Joſhuahs* clearly ſhews, (which is cited by *Raymundus*)

See *Buxtorf. Lex. Rab. vocab.* קדש

De prohibita congreſſu.

Pag. Fidei Part 3 Dſt. 3. cap. 11.

dus) He is baptized, and not circumciſed; *Behold this is a ſtranger converted*, for ſo we find of our mothers, (*viz. Sarah, Rebecca, &c.*) that they were *baptized*, but not *circumciſed*.

Baptiſm now hath no different ſignification, but only we lay this Engagement upon our ſelves, to worſhip the *God and Father of our Lord Jeſus Chriſt*; and to come to him through his Son, and to embrace that religion which he teaches us from God, which is that whereby we are diſtinguiſhed from *Jews*, *Mahometans*, and all other people in the world, who go not to God through this Mediator, nor own that bleſſed Goſpel that he hath delivered unto us.

If any ſhould ask me, why by *Baptiſm* we ſhould make this Profeſſion rather then any other Rite; The anſwer methinks is eaſie, if what hath been ſaid be conſidered, together with the particulars that I ſhall mention after I have diſpatched this general notion of it. And beſides, it ſeems conſiderable to me, that *Moſes* the Mediator of the Old Covenant, did receive the people into it by *Baptiſm*, and not by *Circumciſion*. For it is not only ſaid, *Exodus* 19. 10.

19. 10. *That they ſhould ſanctifie themſelves, and waſh their Clothes*; but it is likewiſe plain from *Joſuah* 5. 5. *That none were circumciſed while they were in the Wilderneſs*; and they are not all the while reproved or rebuked for it, and were notwithſtanding within the Covenant, which was ſure by ſome Ceremony or other; and the Apoſtle alſo ſaith, 1 *Cor.* 10. 2. *That they were all baptized into* Moſes *in the cloud, and in the ſea.* God by the covering of the cloud, took them under his wings and protection, owning them for his people, and they paſſing through the heart of the ſea, the waters incloſing them round about, did profeſs to truſt in God, and there to drown all the thoughts of *Ægypt* which ſometimes they feared, and ſometimes they loved over-much. Now as only *Baptiſm*, and not *Circumciſion* was uſed, when God conducted his people by the viſible miniſtry of Angels, (who marched with them in the cloud) and delivered them from the ſlavery and bondage of *Ægypt* by the hand of *Moſes*; ſo God thought fit to uſe no other way of making Diſciples when he ſent his own

Son

Son to work a greater Salvation for us, and to be the Mediator of a better Covenant with us, of which the ancient *Jews* do not seem to have been altogether ignorant, when they say, that there shall be such a multitude of Proselytes in the dayes of the *Messiah*, that they shall be admitted by Baptism only without any Circumcision. It may not be unfit to add, that all Nations used Washings so much, that there could not be invented (one would think) a Rite more likely to be readily received than this. The *Jews* it is plain, not only when they admitted persons into Covenant, but afterwards also in case of legal pollutions, used divers Washings, as the Apostles phrase is, *Heb.* 9. 10. Three sorts of which I find observed by a learned man; First, There were their καθημερινοὶ βαπτισμοὶ, * their daily Washings, which were introduced by the *Pharisees*. Secondly, There were their Baptisms or Immersions of the whole body into

Vid. Grot. In Mat. 3. 6.

Gaulmyn not. *in vit.* Moses *l.* 1. *cap.* 11.

* Mr. *Pocock* hath largely shewn that חבל and βαπτίζεσθαι do not signifie among them always the Washing of the whole body, which is to be observed against those that make it now necessary. *Not. Miscel. cap.* 9.

Water,

Water, which all the *Jews* were bound unto in their confeſſions. And thirdly, The bathings of their Women, which they were tied unto ſeven weeks after their delivery of a Child. Unto which I may likewiſe add, that Waſhing was uſed as a token of innocency and freedom from ſuch guilt as might be thought to cleave to a perſon; which the *Pſalmiſt* ſuppoſeth in that phraſe, *Pſalm* 26. 6. and the book of *Deuteronomy* plainly expreſſeth, 21. 6, 7. *They ſhall waſh their hands*, and ſay, *Our hands have not ſhed this blood*; *&c.* which perhaps *Pilate* would imitate, (having to do with the *Jews*) when he had condemned our Saviour, *Mat.* 27. 24. *For he waſhed his hands before the multitude, and ſaid, I am innocent of the blood of this juſt man, ſee ye to it*; as if it had been but an accidental murther, or that which he could no more help, than if a man had been killed by chance. Certain it is, the Gentiles likewiſe uſed Waſhings very much, not only after murthers, but likewiſe in caſe of other crimes, and alſo in their admiſſions of perſons into the ſecrets of ſome of their Religions; for which

ſee

see (*) *Tertullian*. And if there were nothing else to make us believe the *Jews* used this Ceremony in these cases, this might make it very probable; for the Gentiles were but their Apes, and the Devil (as (†) *Just. Martyr* observes in this very case of *Baptism*) took divine Rites, and made them do service in his hellish Mysteries; They hearing (saith he) the saying of the Prophet, *Isa.* 1. *Wash you, make you clean, &c.* would have their Worshippers sprinkled with water when they went into their Temples to make an Offering, yea and be washed all over before they came thither. All which being true, our blessed Lord would think it fit to innovate as little as he could, & so to accommodate this significant and innocent Ceremony to his purposes, and translate it from the *Jews*, to be a Rite whereby to profess inward purity of body and soul, just as he did in the other Sacrament of the Lords Supper, wherein he hath made use not only of the bread and wine, but as divers have observed, of the accustomed words which the *Jews* then used at the Paschal Supper. For so his Wisdom judged it

(*) *De Baptis. cap.* 5. *& de Præscrib. cap.* 4.

(†) Καὶ τὸ λοῦτρον δὲ τοῦτα ἀκούσαντες· οἱ δαίμονες δια τοῦ προφήτου κεκηρυγμένον, &c. *Apolog.* 2.

it meet to make former Rites ſerve his own ends, rather than introduce ſtrange and unheard of things, which had not been known in former times. His deſign was not novelty, but truth; not his own glory, but the good of men, and ſo he conformed himſelf in this to their practiſe, which (that I may ſpeak more particularly) is to be conſidered.

Secondly, As a profeſſion of Repentance from dead Works, a relinquiſhing of all ungodlineſs and worldly luſts, ſo as never more to be friends with them. This is taught us not only by the Baptiſm of *John*, which was adminiſtred with confeſſion of ſin, and is called the *Baptiſm of Repentance*, and likewiſe accompanied with an Exhortation to bring forth fruits meet for Repentance, and in refuſing of which the *Phariſees* are ſaid to have rejected the counſel of God againſt themſelves; but alſo by the exhortation of the Apoſtle to the new Converts, Act. 2. 38. *Repent and be baptized every one of you*, &c. *i. e.* make profeſſion of your Repentance by Baptiſm to the remiſſion of your ſins, the ſenſe of which had

Mat. 3.6,8. Mar. 1.4.

Luk. 7.30.

pricked them in their hearts. And it is further manifeſt from all the circumſtances of Baptiſm. For they put off their old cloaths, and ſtript themſelves of their Garments; then they were immerſed all over, and buried in the water, which notably ſignified the putting off the body of the ſins of the fleſh, (as the Apoſtle ſpeaks) and their entring into a ſtate of death or mortification after the ſimilitude of Chriſt; according to the ſame Apoſtles language elſewhere, *We are baptized into his death, we are buried with him in Baptiſm*, knowing that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we might not ſerve ſin. All which was rendred ſtill more ſignificant by the Antients, who baptized only on the laſt day of the week at night, *i. e.* on the even of two Lords dayes in the year, (called therefore by *Chryſoſtome* νύκτες φωτοφόροι) Becauſe Chriſt then lay in the grave, and was about to riſe again: In conformity to whom, they by this Rite did profeſs themſelves to be dead, and (coming out of the water) there to leave all their ſins drowned

Col. 2. 11.

Rom. 6. 3, 4, 6.

drowned and buried in that grave, never to revive again. There is one thing more (not to be forgotten) which makes it more clear, that it was intended for a profeſſion of Repentance, and that is the Renunciation which they made to the Devil, the world, and the fleſh; or the open declaration upon the queſtion propounded which they made againſt all Gods enemies, the form of which ſo many antient Authors do record, that it is vain to cite any; but the ſenſe of it was this, Do you renounce, or do you forſake the world, and all the vanities, follies and wickedneſs thereof? *I do forſake them*, ſaid the perſon to be baptized. Do you forſake the Devil? will you have never any thing to do with his works? I do forſake him, and *abhor* them all, *&c.* unto which the Apoſtle is thought to have reference, 1 *Pet.* 3. 21. when he ſpeaks of the anſwer of a good conſcience, as the Baptiſm which ſaves us, and not the outward waſhing, or putting away of the filth of the fleſh. This ἐπερώτημα this queſtion, *What ſhall I do to be ſaved?* and conſequently the hearty anſwer to all that is propoſed as requi-

site to salvation, is that which makes Baptism to be valid, and of force unto us. The *Jews* say in their tradition, that *Adam* stood a whole week up to the neck in Water, begging of God to accept of his Repentance for what he had committed. Whatsoever he did, I am sure this Washing with water doth most fitly represent both our acknowledgments that we are worthy to die, and be swallowed up in the water; and our profession that we will forsake all our filthiness, if we may but be accepted unto life.

Thirdly, It is a Profession of faith in the *Father, Son and holy Ghost.* For we are baptized into their Name, and so it signifies, either first that we heartily accept of the Father for our God and happiness, to love him above all; and of the Son, for our Lord and Saviour, as the way unto the Father; and of the Holy Ghost for our Sanctifier, Guide and Conductor to the Son; or secondly, (which comes to the same,) That we embrace that Doctrine for our Rule which is delivered unto us from the Father, through the hands of his Son, by the Power of the Holy Spirit,

to

to fear all his threatnings, to relye upon all his Promiſes, and to yeild obedience to all his Commands as long as we live. That this profeſſion of Faith was made in Baptiſm, is plain, not only from *Acts* 8. 37. where *Philip* ſaith to the *Eunuch, If thou believeſt with all thine heart, thou mayeſt be Baptized*; and he anſwers, *I believe that Jeſus Chriſt is the Son of God*; but likewiſe from this, that the word *Baptiſm* is put for the whole Doctrine which he preached, who did Baptize, as you may ſee, *Acts* 18. 25. (knowing only the Baptiſm of *John*,) *Acts* 19. 3. (*Into what were you Baptized?* and they ſaid, *into Johns Baptiſm:*) By which it appears, that being Baptized into ſuch a name, though one ſhould ſpeak nothing, expreſſes a conſent to embrace that word which he preaches and declares to be the Will of God. Yea, Baptiſm is an *open profeſſion* and Declaration to all, that we are of ſuch a faith, for it is not enough that we are perſwaded of the Truth of Chriſts Religion, but we ought alſo publikely to own it, and manifeſt to the world our belief of it, which ſeems to me to be the meaning

of that place, *Mark* 16. 16. *He that believes, and is baptized, ſhall be ſaved: i. e.* He that owns the faith of Chriſt in Truth, and makes a profeſſion of his belief by receiving this mark of the Chriſtian Religion, he ſhall be accepted of God to life. For that was required by our Saviour of his Diſciples, that they ſhould not be aſhamed of him before men, nor be afraid to let the world know that they were his Diſciples, by uſing all thoſe things whereby they were diſtinguiſhed from the reſt of men.

4. It is a profeſſion of holineſs and obedience, and an engagement we thereby lay upon our ſelves to maintain all purity in body and ſoul, which is the immediate conſequent of the two former, and ſeems to be alluded unto by the Apoſtle, when he ſaith, 1 *Cor.* 6. 11. *Such were ſome of you, but you are waſhed, but you are ſanctified*, &c. *i. e.* you have betaken your ſelves by receiving of Baptiſm, to a holy and pure Converſation: And it is more plainly expreſſed by him, *Gal.* 3. 27. *As many of you as have been baptized into Chriſt, have put on Chriſt.* In token of

of which, and that they intended all Purity, (like thoſe in the Revelation, who are ſaid *to follow the Lamb in white*) they were preſently cloathed with white Garments when they came out of the water. From whence that day was called *White-Sunday*, which was one of the principall times when the Antients did admit perſons to Baptiſm; and they all profeſſed hereby, that they hated the garment ſpotted with the fleſh, and would never return again to the dirty pleaſures of the world wherein they had wallowed. An antient Chriſtian Poet doth excellently expreſs it,

Fulgentes animas veſtis quoq; candida ſignat
Et grege de niveo gaudia paſtor habet.

Lactantius Firm.

A bright garment was caſt over ſhining and gliſtering ſouls, and the Great Shepherd took no ſmall pleaſure in his milk-white Lambs, whoſe outward luſtre did but ſignifie that they were become the Children of the Light, and of the day, and would have no more fellowſhip with the unfruitfull works of *Darkneſs*, *Eph.* 5. 8,10.

Filesacus. l. 1. select. cap. 3.

George. Phelavius annot. ad Christoph. Angel.

8,10. Which place some would interpret of Baptism, called therefore by the Antients φωτισμὸς, or Illumination, of which those splendid Garments was a fit signification. The *Greeks* at this day put such a Robe upon the Child immediately after Baptism, saying, Receive this lucid and immaculate Cloathing, and bring it before the Tribunal of our Lord Jesus without spot, and thou shall have eternal life, *Amen.* Certain it is, that all true Christians have ever accounted this the great intent of this outward Rite of Baptism, to be an Engagement to Holiness; ἴσθι μὴ λουτρῷ ἀλλὰ τῷ νόῳ καθαρὸς is the sense of them all. Be clean, not only by the washing of thy body, but the purgation of thy mind. Bath and steep thy soul in holy truths, till they have fetcht out all thy filth. For even a *Jew* can say, *Qui Baptizatur sine intentione, perinde est ac si non Baptizatur*; He that doth not intend that which is meant by Baptism, is as if he were unbaptized; for it is not dirt (saith he) and excrementious adherencies that a Man washeth away, but there is a Resemblance herein of the cleansing

Joseph. de Voysin. de Lege diz. ca. 7.

cleanſing of the ſoul from all filthineſs, *i.e.* from thoſe perverſe thoughts, and evil habits which he profeſſes to forſake by bringing his ſoul to the waters of Vertue and Knowledge, as *Ezekiel* ſaith, *Chap.* 36. 25. *Thus Maimon.* And therefore they well ſaid, He that comes from among the *Gentiles* unto us כשביל דבר מחבלי העולם for the ſake of any wordly vanity, he is not a Proſelyte of Juſtice; for which cauſe they uſed to examine him, whether for the hope of gain, or honour, or compelled with fear, he betook himſelf to their profeſſion, and to ſearch whether there were any young Man or Woman of *Iſrael* that the party made love unto, becauſe they would have them only out of holy ends undertake their Religion. And indeed their riſing again, and coming out of the water, did likewiſe ſignifie this, that they had left their filthineſs behind, and were made new men, hence-forward to ſerve God in Righteouſneſs and Holineſs all the dayes of their life. *Buxtorf. in vocab.* בר

5. It is a Profeſſion of ſelf-denial, and taking up the Croſs if we meet with it in our Chriſtian courſe. For

Waters

Waters ſignifie in Scripture *Afflictions* and *Tribulations*, which ſometimes go over our head, and overwhelm us. And accordingly our Saviour ſpeaking of his ſufferings, ſaith, *I have a Baptiſm to be baptized with*, &c. *And are you able to be baptized with the Baptiſm that I am baptized with?* i. e. to take part with me in my ſufferings and endurances here in the world for Gods ſake? and immediately it follows, *You ſhall indeed be baptized with my Baptiſm*, you ſhall be wet in blood, and baptized in your own tears and ſweat. Whoſoever puts on Chriſt, takes upon him his ſufferings, and renounces (as you have heard) to all thoſe things, though never ſo dear, that would diveſt him of his dearer Saviour, or make him falſe to that Covenant into which he doth enter. So the *Samanæans* among the *Indians* (as *Porphiry* tells us) as ſoon as they were choſen to be of the ſociety of thoſe Divines, and had that Title, they ſhaved their body, and received a Stole or long Robe, after which they renounced πάσης ὑσίας to all their Eſtates, never thinking of returning to Wife, Children, or any other

Luke 12.50. Mat. 20.22.

l. 4. περὶ ἀποχῆς τῶν ἐμψ.

other thing, making no account of them; but wholly imploying themselves in the things of God, (as his words are) they lived ἀγύναιοι πάντες καὶ ἀτίμητοι, without wives, or Possessions, or their former enjoyments. Such a white Garment I told you the Christians sometime received in token of their putting on Christ Jesus the Lord; with that they put on new relations, and espoused another interest, and did profess to forsake Father, Mother, Wife, Children, Houses, Lands, and all things else for his Names sake, and to call nothing theirs, but only Christ. Which likewise we cannot deny, they did very antiently represent, by signing them with the sign of the Cross, (innocently enough it is likely, till Superstition did abuse it) in token of the crucified, afflicted condition into which they must be willing to enter, if Christ should call them to it. And so we may interpret that place, 1 *Tim.* 6. 12. *Fight the good fight of Faith*, lay hold on Eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, *i.e.* endure sufferings for Christs sake, for thou art called

called unto it, and haſt profeſſed in Baptiſm thou wouldſt be his faithfull Souldier before many witneſſes, *i. e.* (ſaith *Hierom*) before the people of God and his Holy Angels, thou didſt renounce to the world, and all the ſoftneſſes and vanities thereof, and gave up thy ſelf to endure hardſhip, (as it is in another place, 2 *Tim.* 2. 3.) *Like a good Souldier of Jeſus Chriſt.* For this cauſe it was perhaps that their *Baptiſteria*, or Fonts uſed to be made where ſome Martyrs had ſuffered, that ſo they might be put in mind they entred into a Warfare, wherein they muſt reſiſt unto blood, ſtriving againſt ſin. Our very firſt Incorporation into Chriſt, is in effect an Expiration to the world; and then we begin to die, when we begin to live. As ſoon as ever we declare for Chriſt, and are liſted into his *Militia*, the Devil raiſeth all his forces againſt us, and we muſt not expect to march quietly to Heaven. You ſhall read of nothing but ſufferings after our Saviours Baptiſm, and moſt of the reſt of his life before; for thirty years, (which we may ſuppoſe had leſs trouble in it) the Holy Ghoſt paſſes over;

V. Dilherrum diſp de Antiq. ritu faner.

as

as if he would tell us, that when by Baptiſm we give our ſelves to him, and become his Children, we enter upon a ſtate of ſufferings, and perhaps muſt waſh our Garments again in the blood of the Lamb.

And having thus ſhewed the greateſt Engagement that it can lay upon us, which is to lay down our lives for Chriſts ſake if he reqtire it; I ſhall paſs to the next part of this diſcourſe, which is to ſhew what the meaning and intent of it is on Gods part, and what bleſſings are thereby conveyed back again to us, who thus give up our ſelves to him. Rev. 7. 14.

2. God by his Miniſter (that doth in his name, and by his Authority Baptize) doth receive the perſons ſo waſhed, into the enjoyment of ſome priviledges and benefits that otherwayes are not ordinarily to be enjoyed. For what is done by his Miniſter, is as if the hand of God ſhould do it. So it is ſaid, *Johh* 3.23. *That Jeſus came into* Judea, *and baptized*; and *verſe* 26. The Jews ſay to *John*, *He to whom thou beareſt witneſs, behold the ſame baptizeth*; and again, *cap.*4.1. It is ſaid, *That Jeſus made and baptized more Diſciples than John*;

John; yet *verse* 2. We are told, *That Jesus himself baptized not, but his Disciples*. That which Officers and Servants do by Commission and Authority of their Master, is accounted to be his Action; And so,

First, God receiveth us hereby into his family, to be numbred among his people, of whom he will have a special care. It is the seal (as it were) of God upon us, his Mark and Character whereby he owns us for his sheep, and knows us from all other, so as to have a more particular inspection over us, than the rest of the world that make not this profession; and to endow us with certain peculiar favours, even before we are able to perform any part of our Duty unto him. It is the door whereby we enter into the Church, the Gate that lets us into Christs fold, and the first step to fellowship with God and with his people. Whence it was the Font you know used to be placed at the door or entrance of the Church, to signifie that by this we come into the Congregation of Christs Disciples; but yet that by Baptism we are brought but to the beginning of Religion

So *Chrysost.* speaks to the newly Baptized, ἀκούετε οἱ σήμερον καὶ κατὰ τὴν νυκτὰ ταύτην εἰς τὴν ἄνω Ιερουσαλὴμ πολιτογραφηθέντες.

V. *August. l. 2. de catec. rud. cap. 1.*

gion, and must make a further progress to perfection, till we come to the holy place, and into a nearer communion with God. The Minister likewise used to take the Infants into his arms, to signifie, I suppose, Gods receiving and embracing of them with a loving affection. Yea, he used to kiss them, either to signifie that love of God to them, or that they were now of that community and body, whom the Apostle bid to *salute one another with a holy Kiss*. And all this is supposed in the word *Proselytes*, or Comers unto God, which clearly argues some relative Action of his, which is receiving and entertaining them graciously as those he will have in his favour. But more particularly:

Secondly, Hereby God receives us into a state of pardon and forgiveness. He assures us that *Adams* sin shall not undo us, and that every sin of our own shall not exclude us out of Heaven, but that we shall have the benefit of Repentance, and an allowance to retract our follies, yea, and Grace so to do, if we will make use of it. He admits us into that Covenant of Grace

Grace which accepts of Repentance inſtead of Innocence, and Amendment inſtead of an unerring Obedience. This is one of the ſpecial favours of the Goſpel, (which by Baptiſm is conſigned unto us,) that former Iniquities ſhall not be remembred, and that every breach of our Covenant, if there be a real change wrought in us, ſhall not void it, and make it null, and ineffectual unto us. So in *Mark* 1. 4. *John is* ſaid to *preach the Baptiſm of Repentance for Remiſſion of ſin.* And *Annanias* ſaith, (*Acts* 22.16.) *Ariſe, and be baptized, and waſh away thy ſins.* And the Greek Church, after Baptiſm, ſings thoſe words three times, *Bleſſed is he whoſe iniquity is forgiven.* As thoſe who came to the Baptiſm of *John*, did thereby receive a diſtinguiſhing mark and character that they ſhould not be deſtroyed in the ruine of the Nation, (in ſo much that he ſaith to the *Phariſees* that deſired Baptiſm, *who hath warned you to flee from the wrath to come?*) So they that are baptized into Chriſt, do thereby receive a pledge, that no ſin which they ſtand guilty of, ſhall bring the anger of God upon their

Georg. Phelavim. Ib.

Mat. 3. 7.

their heads if they will keep his Covenant; but all ſhall be croſſed out which they are charged with, and be like words writ in the Water, that are obliterated and vaniſhed, no where more to be found.

Thirdly, We receive hereby the Promiſe of the Spirit, the Effuſion of which, is likened to the pouring out of Water; and ſo is in Baptiſm moſt aptly ſignified and repreſented. *I will pour* (ſaith the Prophet) *Waters on him that is thirſty, and floods upon the dry ground*, (*i. e.*) upon the Gentiles who were as a wilderneſs.) *I will pour my Spirit on thy ſeed, and my bleſsing upon thy Offſpring, and they ſhall ſpring up as among the graſs*, &c. In which place, that there may be a Prediction of Baptiſm, it is very probable; for thus much ſome of the *Jews* do acknowledge, that the Prophet ſpeaks of Gentiles that ſhould be Proſelytes, and called by the name of *Iſrael*; and we Chriſtians know that we are *Abrahams* ſeed, and that this Promiſe hath a reſpect to the times of the Goſpel. *Raſi* out of *R. Nathan* thus gloſſes upon the fifth *verſe*: There are four ſorts of Converts

Joh 3. 5.

Iſa. 44. 3, 4, 5.

(a) צדיקים גמורים

(b) קטנים בני רשעים

(c) בעלי תשובה

(d) גרים

verts here ſpoken of, one ſhall ſay, *I am the Lords*, (*a*) theſe are they that are Proſelytes of Juſtice, or the moſt perfect Converts; *And another ſhall call himſelf by the name of Jacob*, (*b*) theſe are the little ones of the ungodly? *And another ſhall ſubſcribe with his hand to the Lord*, (*c*) theſe are the Penitents, or the men that repent, *and ſurname himſelf by the name of Iſrael*, (*d*) theſe are the ſtrangers, *i. e.* thoſe that obſerved the Precepts of the ſons of *Noah*, and particularly renounced Idolatry; and therefore this part of the *verſe* is by another rendred השמים יראי they that fear God. Where obſerve, that he calls one ſort of theſe Converts קטנים *the little ones*, who were not thought (it ſeems) to be unmeet to be made members of a Church, and were not judged by their Fathers admiſſion to be received, but were diſtinctly admitted by themſelves by the decree (as they tell us) of the houſe of Judgment. And obſerve likewiſe, that all theſe Proſelytes being ſaid to ſpring as it were out of the Water, (*e*) theſe words may be a Propheſie of Chriſtian Baptiſm, to which

V. *Raimund. pug. fidei* par. 2. cap. 14.

(*e*) So *Chryſoſt.* calls the new baptized perſons ἄνθη πνευματικὰ, τὰ καλὰ τῆς ἐκκλησίας φυτὰ, &c. *Orat. prima & ſecunda de Reſurrect.*

which a promiſe of the Spirit is annexed, which is very well ſignified by Water; for as that cleanſes and purifies from filth, ſo the Spirit of God (called upon this account the Holy Ghoſt) is the Sanctifier of Gods people, purging and cleanſing their hearts from all impurities. This being therefore the great work of the Spirit ſo well repreſented by Water, we muſt conclude, that when the Miniſter waſheth us in Gods name, God thereby promiſeth that he will be aſſiſtant to us by the Holy Ghoſt, and that he will ſend upon us his Grace, that we may be ſaved through the waſhing of Regeneration, and the renewing of the Holy Ghoſt. According to that of the Apoſtle, 1 *Cor.* 6.11. the place before mentioned, *but you are waſhed, but ye are ſanctified, but you are juſtified in the name of the Lord Jeſus, and by the Spirit of God.* Whereas thoſe words [*In the name of the Lord Jeſus*] refers to being juſtified; ſo thoſe words [*By the Spirit of God*] refers to their being waſhed and ſanctified. So in that place of *Ezekiel*, *cap.* 36. 25. After Tit. 3. 5.

he hath ſaid, *That he would ſprinkle them with clean Water*, it follows as an explication of it, *verſ.* 26, 27. *A new heart will I alſo give you, and a new Spirit will I put into you*, &c. *And I will put my Spirit within you, and cauſe you to walk in my Statutes.* All which doth ſufficiently ſhew, that in this Waſhing with Water, the Lord engages to give the Spirit.

Συνεταφημεν γὰρ αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρός, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ· εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. Ὃ γὰρ ἀπέθανε τῇ ἁμαρτίᾳ, ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ· μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ. Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν. Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. Οὐκ οἴδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς· ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. *Chryſ. orat.* 1. *de reſur.* Τῶν νεκρῶν, τοῦτέστι τῶν σωμάτων.

Fourthly, We receive hereby a Promiſe of Reſurrection unto life: Though we by going into the Water profeſs that we are willing to take up the Croſs, and die for Chriſts ſake; yet on Gods part, this action of going into, and coming out of the Water again, did ſignifie that he would bring ſuch perſons to live again. *That he would not leave their Soul in grave, nor ſuffer his holy one to ſee corruption.* And this according to *Chryſoſtome*, (a very judicious Interpreter, who was ſo full of the Spirit of St. *Paul*, that he dreampt ſometime that he appeared to him,) is the meaning of that difficult place, 1 *Cor.* 15. 29. *Elſe what ſhall they do that are baptized for the dead?* &c. *i. e.* for their dead bodies. Why do they profeſs in Baptiſm, that they believe

believe the Article of the Reſurrection of the dead, among the reſt of thy Articles of the Chriſtian faith? Why are they baptized into the hope and expectation of it, of which (ſaith he) the Miniſter gives them a ſign or ſymbole, διὰ τῶν πραγμάτων αὐτῶν, by the things themſelves that he doth, putting them in, and taking them out of the Water, which is a ſign of their deſcending into the ſtate of the dead, and their aſcending up from thence. Now what good do they receive by Baptiſm, if they ſhall not riſe again, but remain always in the grave? If any think it harſh to render theſe words, *For their dead bodies*, by theſe, *For the reſurrection of their dead bodies*, (which in Baptiſm we profeſs to believe,) it is onely for want of skill in the ſhort manner of ſpeaking, which the *Hebrews* uſe. And methinks they may otherwiſe be interpreted to the ſame ſenſe more plainly after this manner, *Why are they baptized for their dead bodies*, i. e. *For the benefit and profit of their dead bodies?* for ὑπὲρ denotes the end, which an Agent intends in an action, (as *Gal.* 1. 4. who gave himſelf ὑπὲρ τῶν

περὶ, some have it, which is of the same force.

ἀμαρτιῶν ἡμῶν, for to take away our sins) and there can be no end upon our dead bodies which we can have, but that they may live again; therefore for this end we are baptized, that they may rise from the dead, which if they should not, we should lose (saith the Apostle) the great benefit which in Baptism was consigned; and to what purpose should we use that Rite? It may be replied, that I have already mentioned many other purposes which render it sufficiently beneficial. But if it be considered how near sin and death are one to the other, we shall conclude, that so must remission of sin, and the resurrection from the dead go together; and that if the one be not believed, we may easily doubt of the other, or at the best, we shall make forgiveness lame and very imperfect while this great punishment of sin, *viz.* Death, remains unremoved. *Luther* indeed in his version of the Bible, gives another interpretation of this place, but suitable to my present discourse, which is grounded, *Dilherrus* thinks, upon that practice I mentioned of Baptizing in the places where the Martyrs were interred.

interred. The ſenſe whereof is this, (as one that underſtands the language, interprets it to me) *What mean they to be baptized* [Uber den Todten,] *over the dead? To ſtrengthen* (ſaith *Luther* in his gloſs upon the words,) or *confirm the Reſurrection*; they uſed to baptize Chriſtians [*Uber den Todten-gräbern,*] over the graves of the dead, *the intention whereof was to ſhew that the ſame, the very ſelfſame perſon ſhould riſe again.* But I doubt we ſhall not find that cuſtom ſo ancient as *St. Pauls* days, wherein there had been but few Martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude, that the Waters of Baptiſm are like the Waters of Heaven, which falling upon the dry earth, and the dead roots of plants, makes them ſpring forth, and live again. It gives us aſſurance, that we ſhall not always ſleep in our duſt, but ſhall ſpring up and flouriſh in a better ſoil, even the Garden of God, never to die, or wither any more. And Circumciſion ſeems not to have been without this ſignification neither, for they uſed to

cast the fore-skin cut off, into a vessel full of dust, to signifie it is like, that the circumcised person did renounce the Devil and his lusts, by whose impulse, *Adam* sinned, and so died, and was turned again into dust; and that he did cast away all that evil concupiscence, by which death came into the world, hoping that that being buried, he should attain the Resurrection of the body, and live again. To which purpose a very ancient book (the *Zohar*) applies a place in *Job*, which shews, though not the sense of the Scripture, yet their sense of Circumcision, *Job* 19. 26. *In my flesh I shall see God*, *i. e.* by Circumcision (which was the Covenant of God in their flesh,) come to immortal life. And a tradition they have to this purpose, *That when a man is signed with this holy mark*, he is made worthy of the vision of God.

V. Joseph. de Vossin de leg. Div. cap. 7.

Fifthly, *Baptism* is not improperly called by Divines, *a seal of all these things*; *i.e.* a Rite whereby the Covenant between God & us is confirmed, whereby we assure God of our fidelity, and he assures us that as certainly as our bodies are washed with Water, so certainly will

will he give us of his grace; and if we perform our undertaking, continually assist us with the holy Spirit, pardon our sins, deliver us from the power of the Devil, save our souls, and at last raise our bodies out of the grave, and make them spiritual and immortal, and unite both body and soul together in eternal Glory. That conditional Covenant of Grace and Mercy that was sealed before indefinitely by Christs bloud, is now sealed by Baptism to this particular person which receives it. Therefore,

Sixthly, The sum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new birth, by which we are put into a new state, and change all our relations; so that whereas before we were onely the Children of *Adam*, we are now taken to be the Children of God; such of whom he will have a fatherly care, and be indulgent and merciful unto. We have now a relation likewise to Christ as our Head, and to the holy Ghost as the Giver of life and grace. Yea, herein he grants remission of sin, and we are sanctified, and set apart to his uses. We being hereby given to him,

and

and he accepting of us, do become his poſſeſſion and proper goods, and cannot without being guilty of the foulest Robbery, ſin againſt God. We are made hereby the Temples of the Holy Ghoſt, the place where he, and nothing elſe is to inhabit; and being by this conſecrated to him, he likewiſe then enters upon his poſſeſſion, and we are ſaid thereby to receive the holy Ghoſt; ſo that if we run into ſin, we defile his houſe, and commit the greateſt profaneneſs and impiety, and may be ſaid very truly to do deſpite to the Spirit of God whereby we were ſanctified. *Socrates* in *Plato* well ſaith, that every man is by his birth ἐν τῶν κτημάτων τῶν θεῶν, *One of Gods freebolds*; and therefore concludes it as unlawfull for a man to kill himſelf, as for a ſervant to run away from his Maſter, ſeeing he is not his own goods, nor can diſpoſe of his life according to his pleaſure. In this ſecond birth God is ſeized again of us, he owns us in a ſpecial manner for his Children, and we may not without committing a double murder, ſin againſt him, and may be called twice dead if we do, becauſe in Baptiſm are the

In Phædone.

the beginnings of a new life, and the Spirit of life takes hold of us, and as far as is agreeable to our age and condition we are renewed by the Holy Ghost. For Baptism being a beginning of our performance of our duty, God doth likewise in it begin proportionably to make good his promise. We may call it therefore with *Cyprian*, *Genitalis unda*, *aqua salutaris*, &c. the Laver of Regeneration; seeing as the Apostle saith, 1 *Cor.* 12. 13. *By one Spirit we are all baptized into one body*, *&c.* whereby he intimates, that the Spirit of God doth accompany this Water, and therefore we must be in a sort made other Creatures. I see no cause to leave this ancient language which may have a very good sense, and none I suppose will deny but that at least a *Relative change* is herein made, and so much Grace and Favour is conferred, that we stand upon better terms than meer nature did instate us in. *Justin Martyr* relating the manner how Christians were made, (that the Heathens might not be offended so much at their Religion,) speaks of this matter. When men are perswaded of the things

Apolog. 2. Καὶ τρόπον ἀναγενήσεως, ὃν καὶ ἡμεῖς ἀυτὶ ἀναγενήθημεν, ἀναγενῶνται.

things that we teach, and promiſe to live accordingly, they faſt, and pray, and beg of God remiſſion of ſin, and then we bring them to the Water, *and ſo they are born again after the ſame manner that we were regenerated*: to this he applies that place, *Joh.* 3. 5. *Except a man be born again, &c.* All things ſeem to grow out of Water, and it was not unfitly made by one of the ancient wiſe men, the firſt Principle of all, ſo that it may well ſignifie another birth, a new plantation in a better ſoil, which is watered by dayly dews and ſhowers of Gods heavenly Grace; and in it we may be ſaid to have changed our Parents, and all our relations, ſo as after a manner to become new Creatures. If *Clemens Alex.* his reading of that place, *Mat.* 3. 17. be right, one would think that Chriſt was by Baptiſm admitted to his office, and had a kind of a new birth in it, *Thou art my beloved Son, this day have I begotten thee, i. e.* now have I appointed thee to thy office, now of the Son of *Joſeph* as thou art eſteemed, I declare thee the Son of God, and make thee my Vicegerent. That which was perfectly

Lib. 1. *padag.* cap. 7.

fectly done at the Reſurrection (to which thoſe words, *This day have I begotten thee*, are applied, *Act.* 13.33.) was begun and done in a ſign at Baptiſm, when the Holy Ghoſt likewiſe deſcended upon him, and annointed him unto his office. And ſo in aftertimes they uſed to annoint the baptized perſon with oyl, to repreſent, I ſuppoſe, that God took him to be his Son, and did beſtow upon him the Holy Spirit. But becauſe *Clemens* muſt be thought to have expreſſed rather the ſenſe, than the very words that were ſpoken, let us conſider onely what ſucceeded our Saviours Baptiſm, and it will tell us thus much, that at that time it was that God firſt owned him openly for his Son, and it may well teach us that in Baptiſm God takes us to be his Children, we are received under his ſhadow; are, and ſhall be indued with this Holy Spirit, according as it follows in him; Chriſt was our ὑπογραφὴ, Exemplar or Pattern; and being *Baptized, we are illuminated; and being illuminated, we are made ſons; and being made ſons, we are compleated; and being compleated, we are made immortal.* There is nothing,

Βαπτιζόμεθα φωτιζόμεθα, φωτιζόμενοι ὑοποιούμεθα, ὑοποιούμενοι τελειούμεθα, τελειούμενοι, ἀπαθανατιζόμεθα.

nothing wanting after we are baptized to the enjoying the whole of this, but that we be faithfull in Gods Covenant; and follow the conduct of Gods illuminating and holy Spirit, till we be made poſſeſſors of that Immortality, unto which in Baptiſm we have a Title given us. The ancient Chriſtians ſpeak of high Illuminations, wherewithal God pleaſed then to grace Baptiſm; I make no queſtion but they ſpeak as they felt, and that they talk not of a ſtrange change then wrought which never was; but if any ſay, that thoſe great Communications of the Holy Ghoſt were proper to that time when Chriſt did moſt notably atteſt to the Truth of his own Inſtitutions for the conviction of Unbelievers, I think ſo alſo: for young plantations needed larger effuſions of the heavenly dews to Water and cheriſh them. But yet we may conceive that there may be ſtill ſome operations of that Spirit in mens hearts at Baptiſm, though ſecret and in ſenſible unto us; and I profeſs my ſelf one of thoſe that labour to believe very highly of Chriſt preſence with all his own ordinances;

nances; though if any cannot ſavour this, I will not contend, nor fight in the dark, but deſire the other things may be entertained which are certain, and then there will be ſufficient ground to think that it is not indifferent, whether we be baptized or no, and that it is not a naked ceremony that neither doth good nor harm, as ſome men ſeem to ſpeak againſt the conſtant ſenſe of the people of God.

And thus much may ſuffice concerning my thoughts of the firſt particular, wherein you have had a ſhort account of the intent, uſe and benefit of Baptiſm. It remains that I ſpeak a few words of the other two particulars in the text, and ſhew in the ſecond place,

2. *Who are the perſons to be baptized?*

The next will not let us doubt, but all thoſe who are willing to embrace Jeſus as the Chriſt, and the Son of the living God, and to give themſelves up to his inſtruction and teaching, are thus to be initiated and entred into his Religion. Onely it is ſcrupled, whether thoſe that cannot expreſs ſuch a willingneſs.

lingneſs, nor make any ſigns of it, are ſo to be admitted, and therefore all Infants are by ſome excluded from theſe Waters, as ſubjects uncapable, either to make any ſuch profeſſion and engagement, or receive from God any ſuch benefit.

This point hath been ſo ſifted, even to the very bran, that I cannot think mine eyes ſo accute as to diſcern any little Argument to lie ſtill neglected that I ſhould be able to bolt out. The cuſtom of the Church hath been pleaded, which is accounted the beſt Interpreter of a doubtfull law; And the Scriptures have been ſearched in theſe late times (more I think than ever,) by many learned Authors in every ones hands, and to ſuch excellent purpoſe, that if I were able to plead the Infants title ſtrongly, my defence might be ſpared.

I will therefore briefly diſmiſs this head with theſe four conſiderations.

Firſt, That if there were any Infants in this perſons family, it is certain they were baptized, *for he was baptized, he, and all his.* It is doubtfull indeed, whether there were any or no; yet it is

conſiderable (eſpecially in conjunction with other Arguments) that neither here, nor any where elſe in the whole Scripture are they excepted, (and it is ſcarce to be thought that all of the families baptized were without Infants) nor is there one word that tends to the excluding of them from Baptiſm. But,

Secondly, I conſider that Infants are capable to be engaged and profeſſed, and likewiſe to be received into the Grace and favour of God.

Baptiſm may be looked on either as a ſign of what we are to be in our future courſe, and what God hath done, and will do for us; and ſo all muſt grant that Infants are as capable as others to receive it; or ſecondly, As a ſeal of the truth of God, under which notion we ordinarily conceive it, and then they are as capable likewiſe as grown men to have any thing conveighed and ſealed unto them, upon ſuch conditions afterwards to be performed; or thirdly, As an Obligation whereby we are tyed to perform thoſe conditions; and fourthly, As a priviledge whereby we are actually inſtated into ſome

Favours and Enjoyments; and if any affirm, that in these two regards they are uncapable, let them remember that Children may be bound by deeds drawn up and sealed between two persons, before they understand any thing at all; and that a Child may be crowned in the Cradle, and it will stand good to all purposes. A Parent may contract with God on his childs behalf, no otherwise than a Guardian doth in the behalf of a minor, or one under age, which he cannot afterward retract when he is out of his Pupillage without injustice, and being lyable to the Law, if the contract be judged to be to his behoof and benefit. As in the Interpretation of Law, that is an Act of the Pupil, or Child, which is done in its name, and for its good by his Tutor or Guardian; so may God be pleased graciously and favourably to accept of this Act of the Parent, laying such an Obligation upon the child, and interpret it for the childs own Act and Deed, so conferring his graces upon it, and expecting performance of Faith and Obedience, and looking upon it as so engaged, that it shall be properly

said

ſaid to break a Vow and Covenant, if it ſin againſt him. And this will ſtill be clearer, from a third conſideration.

Thirdly, That Children are in the power of the Parent, and they have a *Jus* or Right unto them, ſo as they have to any other things that are their proper goods. They may therefore make an offering of them to God, and dedicate them to his uſes, as well as Land or Money; and there is no queſtion but God will as well accept of them, as of any thing elſe that they conſecrate to him, and take them for his portion, ſo that it ſhall be a ſacrilegious Act for theſe Infants hereafter to alienate themſelves from him, and convert themſelves to the uſes and ſervice of any other.

This the Denyers of Infant-Baptiſm cannot deny, that it is very fit Parents ſhould by ſolemn Prayers and profeſſion devote and conſecrate their children to God, and make an open oblation of them before all, to his ſervice, only they would not have it done by waſhing with water, which is as much as to grant, that they would have the thing done, but not the Ceremony or

Rite uſed, and that they are capable of the thing ſignified, but not of the ſign, of the greater matter, but not of the leſs; and as it ſeems to me, they make a Controverſie where there need be none; for if they are to be devoted to God, Baptiſm being the way wherein we devote our ſelves to him, and being ſo ſignificant of our Duty, it is the fitteſt way wherein to devote our Children to his uſe.

Mat. 28. Fourthly, Chriſt may well be conceived to include them, when he bids his Diſciples, *Go and baptize all Nations in the name of the Father, &c.* for that was no more than a Commiſſion to go and make Proſelytes, and engage them by Baptiſm in Chriſts Religion. Now I intimated before, that there were young ſtrangers admitted by the *Jews, i. e.* Infants or *little Children* were made Proſelytes to their way of Worſhip, and it is plain that all were baptized into *Moſes in the Sea, and in the Cloud*; both old and young, the Infants as well as the grown Men paſſed through the water, and were all covered with the cloud, and likewiſe *Favores ſunt ampliandi*, where none are excepted,

cepted, favours and benefits are to be enlarged unto all; and to ſpare further labour of a long diſcourſe, let me only remember you how *Moſes* did take the Children into Covenant with God, as well as the reſt, *Deut.* 29. 10, 11, 12. *You ſtand this day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the men of Iſrael, your little Ones, your Wives,* &c. *that thou ſhouldeſt enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day.* Why ſhould we not then think that the Mediator of the new Covenant did include theſe little Ones, as well as others in that univerſal expreſſion, and that he would have them enter into Covenant with God? If any ask why our Saviour did not then expreſly mention them? the Anſwer will be eaſie, That there was no need for him to expreſs every particular ſubject of Baptiſm, ſeeing it was ſo well known before by the common practiſe of the *Jews*, and by the former Covenant, and therefore his chief intent in thoſe words was to tell them in

what manner & form they ſhould now baptize, *viz.* in the name of the Father, Son and Holy Ghoſt, which had not been yet uſed, but now was to be every where practiſed. I have no mind to adde more, but beſeech the Lord, that all thoſe who diſpute againſt Infant-baptiſm, may behave themſelves like men baptized, and remember, that humility, modeſty and peaceableneſs of ſpirit are great Doctrines in the Chriſtian ſchool; and that if ſo many good and learned men have erred (as they think) then ſo may they.

A few words concerning the third general Head of our diſcourſe, may perhaps lend a little further light to this buſineſs, and manifeſt, that there is not ſo much required as ſome imagine, to qualifie and capacitate a perſon for Baptiſm. For,

3. It is ſaid here, that εὐθέως *ſtraight way, immediately*, without any further proof, he was baptized. If you look back, you ſhall find that *Paul* and *Silas* being cloſe Priſoners at *Philippi*, there was about mid-night a great Earth-quake, that made both the Priſon and the Jaylor alſo ſhake, and opened

opened both the doors of the Priſon, and of the heart of the Keeper; for this ſtrange trembling of the earth, it is very likely cauſed him to apprehend that theſe were divine perſons, for whom ſuch a wonder was wrought, and ſo to come trembling before them, and enquire what he muſt do to be ſaved? They told him, that he muſt believe on the Lord Jeſus, and accordingly ſpake to him the Word of the Lord, *i. e.* proved to him that Jeſus was the Son of God, and taught men the true Religion, and way to life. The very ſame hour he took them, and waſhed their ſtripes, and then was waſhed himſelf in the name of Chriſt. Verſ. 29, 31. Verſ. 31, 32.

By this it will appear, that though a Profeſſion of Faith be required, yet not a diſtinct belief of every thing in Chriſts Religion, for that could not in the ſpace of an hour be comprehended; He therefore having a general knowledge that Jeſus was the Son of God, and a Teacher ſent from Heaven to do men great good, and profeſſing a readineſs to be taught by him, was received by Baptiſm into

Christs School to learn of him. That such a knowledge, together with a repentance of their fore-past evil life, did sufficiently qualifie for Baptism; you may see by consulting these places, *Acts* 2. All the Sermon of the Apostle, tends to no other purpose, but to prove that Jesus whom they crucified, was the promised seed, which he demonstrates from his resurrection, and the effects of it, that abundantly declared he was made Lord and Christ. *Verse* 36. When this was cleared to them, their hearts were pricked, to think what they had done, and he exhorts them to repent of it, and receive Baptism, which three thousand of them immediately did, as you read *Verse* 41. *And continued stedfastly in the Apostles Doctrine, Verse* 42. *i.e.* learning of that Religion, to which they saw so much reason to addict themselves. So *Acts* 8. 35. We find that *Philip* preached Jesus to the *Eunuch*, and required only this profession of him. *Verse* 37. *That he believe with all his heart, that Jesus is the Son of God, and then he went down into the water with him, and baptized him.*

him. And again, *cap.* 18. 5. *Paul* was preſſed in ſpirit, and teſtified to the *Jews*, that Jeſus was Chriſt; and then *verſe* 8. *Criſpus believed on the Lord, with his whole houſe, and many of the Corinthians hearing, believed, and were baptized.* So in all other places, you will find there was ſo little ſpace between their preaching and baptizing, that they could not well be taught more than this, that he was the Meſſiah, or Chriſt, that was expected, and that all muſt be obedient to him. So that this waſhing did admit them, and engage them to be his Diſciples, to be taught, and inſtructed by him, and to learn the way of God perfectly, which they could not but believe he would acquaint them withall, being a meſſenger ſent by God unto them. And this is moſt plainly intimated in the words of that commiſſion Chriſt delivered unto them, *Mat.* 28. 19, 20. *Go and teach*, or Diſciple *all Nations*, *&c.* Where there are two teachings, the one before, the other after Baptiſm; the firſt can be no more than a perſwaſion of them to become the Diſciples of Chriſt, and put themſelves into

into his ſchool, becauſe he was the Son of God; and then after they were baptized, follows a more accurate and full inſtruction of them in all the parts of their Duty, which is meant by thoſe words, Διδάσκοντες αὐτὸς, &c. *Teaching them to obſerve all things whatſoever I have commanded you.* Where the word for teaching is different from that in the former verſe, (μαθητεύσατε) and ſignifies a larger knowledge of Chriſts Doctrine which they had engaged themſelves to obſerve, being aſſured the Son of God could teach them nothing but the Truth.

And this I take to be the reaſon why ſo many fell off again from this profeſſion, when the diſpleaſing Doctrines of Chriſt came to be practiſed. They had not conſidered what it would coſt them to be Chriſtians, but only as I ſaid, were in general convinced, that he was Gods Son, and that they muſt be his Diſciples; and ſo they liked no longer to be his followers, when their carnal Intereſts came to be touched, and when they ſaw that he was ſuch a Maſter as would not let them have their own will, nor enjoy this pre-

preſent world, nor (in one word) ſerve two Maſters, God and their Mammon too. Though they did in groſs (as I ſaid) profeſs to forſake their ſins, and lead a holy life; yet when they came to be informed in the particulars of ſelf-denyal, and ſuch hard leſſons, they returned rather with the dog to the vomit, and the waſhed ſow to the wallowing into the mire. 2 Pet. 2. 22

That I may put an end to this Diſcourſe, let me ſhew you a little how it will be uſefull to you, and have an Influence upon practiſe, and if you be believing and obedient, I ſhall be confident I have not made you miſpend an hour in peruſing what I have repreſented.

Uſe I.

TAke notice of the great Wiſdom of our Lord, that though he have left us an outward Ceremony ſtill in his Church, yet it is ſuch an one, that ſignifies not one thing, but the whole Religion; and not only ſignifies, but engages us unto our duty. You have ſeen

ſeen that Baptiſm expreſſeth the whole Covenant of Grace between God and us, and whereas the *Jews* had ſeveral Rites and uſages, to ſet forth and repreſent ſeveral duties, Chriſt hath left us only this, (together with the Bread and Wine in the other Sacrament) which are ſuch as are eaſie to be had, and to be practiſed, and are ſimple, plain, and eaſie to be underſtood, and do alſo ſhew us our whole Duty, and likewiſe lay Engagements upon us to perform it; ſo that we cannot uſe either of them, but thereby we are bound to be wholly Gods, and intirely devoted to his ſervice. And therefore,

Uſe II.

SEcondly, Let me ſtrongly plead with you in the behalf of God, to take heed to your ſelves, and your wayes, according to his Word. You are all baptized into Chriſt, and thereby you have put on Chriſt, you have ſolemnly engaged your ſelves to live righteouſly, ſoberly, and godlily in this preſent evil world; and as the Apoſtle

Gal. 5. 3.

ſaith

ſaith of Circumciſion, ſo I ſay to you, *I teſtifie to every man that is baptized, that he is a Debtor to obſerve the whole Goſpel.* What then have you to do with the Devil, whom you have renounced? Why are you ſo in love with the world, which you have forſaken, and from which you are divorced? Why are you ſo tender of the intereſts of the fleſh, which you promiſed to mortifie, & crucifie together with Chriſt? What is the reaſon that you renounce Chriſt in your lives, as if you were aſhamed of his profeſſion?

Is Baptiſm but a cold Ceremony? or do you think the waſhing of the fleſh will ſave you? Not only the Apoſtle confutes you, 1 *Pet.* 3. 21. but you ſhall hear your ſelves put to ſilence out of the mouth of a very *Jew*, *He that believeth not as he ought* (ſaith the Author of the book, *Nitzachon*,) *his Circumciſion doth not make him a* Jew; *but he that doth believe aright, is a* Jew, *though he be not circumciſed.* One would not expect ſuch language from them that glory in Circumciſion; but God hereby ſhames ſuch outward Profeſſors that glory in Baptiſm, as they

V. *Joſeph. de Voyſin de Irg. Div. cap. 44.*

they did in Circumcision, though they be not the followers of faithfull *Abraham*. As long as their ears, and tongue, and heart were uncircumciſed, (for of all thoſe we read) their fore-skin remained; and as long as our thoughts, and words, and wayes are impure, we are in effect unbaptized.

Exod 6.12
Jer. 6.10.
Jer. 9.26.

If then outward Baptiſm will not ſave, why do you not cleanſe your ſelves from all filthineſs both of fleſh and ſpirit, and perfect holineſs in the fear of God? Do you not at all value the Promiſes of God? Is it no favour to be his Children, to have forgiveneſs of ſins, and an inheritance among thoſe that are ſanctified through faith? Or is there any other way wherein theſe can be attained? Can you find a ſhorter cut to Heaven by ſome other paſſage? Aſſure your ſelves, that there is no other Covenant whereby to partake of theſe promiſes, but that Covenant which is conſigned by Baptiſm, whereby we ſtand engaged to the performance of ſuch Duties as our Saviour doth require. We ſhall miſerably flatter and abuſe our ſelves, if we imagine to come to Heaven any other

other way than through the Covenant of Baptiſm, wherein we promiſe to forſake all the enemies of God, and to adhere and cleave to him faithfully and loyally againſt all the perſwaſions and temptations of the devil, world & fleſh; and therefore unleſs we can ſhew a new Goſpel, and be baptized over again by the appointment of God, and obtain ſome eaſier, and more pleaſing conditions, let us arm our ſelves againſt, and bid defiance unto them, and reſolve that no luſt ſhall eſcape with its life. What, art thou a Chriſtian, and as fond of the pleaſures of the world as a *Pagan?* as loth to diſpleaſe the fleſh, as if thou hadſt been initiated in the impure Myſteries of the heathen? as covetous, as if thou waſt an Idolater, and didſt worſhip a god of Gold? as ſenſual, beaſtly, deviliſh in thy affections, paſſions and converſation, as if thou waſt ſome black *African*, and hadſt never been *enlightned?* Oh! Do not live as if thou hadſt been baptized in the Devils name, and hadſt ſworn to be his bondman, and entered a Proteſtation againſt God and Chriſt, and all communion with Heaven. O

live not I beſeech you, as if it were your Religion for to ſin; as if you had been baptized in a ditch, and waſhed with puddle-water, and had profeſſed to be as dirtily and baſely employed, as ever you were able. Did your Baptiſm ſignifie that you ſhould be drowned in drink? that you ſhould be buried vilely and covetouſly in the earth? that you ſhould riſe and lift up your head againſt heaven? that you ſhould fill the air with oaths and blaſphemies, & noyſom ſpeeches? and that you ſhould defie God, and all above? No, the Devil himſelf durſt not urge a Witch to make ſuch a Covenant with him; and therefore his Art and Subtilty is to make men live after this prophane ſort, though they make not ſuch a profeſſion; and he labours to baptize and drench their ſouls in this belief, that the Covenant of Grace ſignifies all on Gods part, and nothing at all on theirs. They are even ſwallowed up in theſe conceits, that they ſhall enjoy pardon, grace and ſalvation, and be priviledged from wrath to come; and in the mean time, take care only to do as they pleaſe, to live ὑχὸν βίον (as the Heathens

Heathens phraſe is, *a moiſt, ſoft and delicate life*, and to ſwim to Heaven in rivers of pleaſure, and carnal delights. What ſwarms and herds of followers ſhould a man have, that went about, and preached ſuch a Baptiſm for the commiſſion of ſins? but there is no need any one ſhould do the Devil that ſervice; for the Baptiſm of Chriſt is made one of his myſteries, and all our preaching cannot root out this belief, that Chriſt will be the Author of eternal ſalvation to them that do not obey him. But 'tis as clear as the Light, that a Covenant is between two perſons, and both are engaged to ſome performances; and that God is no otherwiſe bound in this baptiſmal Covenant, than we are bound alſo; and that he gives pardon upon no other conditions but theſe, that we forſake the Devil, the World, and all the luſts of the fleſh. If we therefore renounce this part, then we diſcharge him of all that he hath promiſed. And the truth is, it is very ridiculous to imagine, that God ſhould waſh us there clean, that ever after we might be as foul as we pleaſe. As if a *Muſcovian* Chriſtian

who ſpits upon the ground with indignation, when he renounces the Devil in Baptiſm, ſhould preſently fall down, and lick it up again. Or, as if one ſhould put on a Garment of light, be clad with a white robe, that he might ſweep Chimnies, and rake in kennels, or lead dung-Carts about the ſtreets. If we be the Children of the Light, then we muſt have no fellowſhip with the unfruitfull works of darkneſs, nor bemire our ſelves in the filth and dirt of the world. If we be Chriſt's Diſciples, we muſt not only make a face, and ſpit when we hear the Devil named, but we muſt abhor his works, and defie all his filthy luſts, and have our very ſtomack riſe at all that comes from Hell. And ſo men would, were they not judged into a belief that they defie the Devil, while he embraces them in his arms. I remember a ſtory in the life of a *Romiſh Religious*, how that ſhe ſhould ſee one day in a viſion, the ſoul of a ſinner dragged to Hell, and beyond the mercy of Purgatory, *for not having in account the ſpiritual treaſures of the Church, but deſpiſing both indulgences, and all other graces which ſhe*

Suor Maria Maddalena de Paſſi.

ſhe grants her Children. So doth the Devil labour to nurſe in mens hearts a perſwaſion that outward things can ſave them, and that he can do them no harm, if they be baptized, keep the Church, ſay their Prayers, and receive the Miniſters bleſſing, which is all they think that Baptiſm engages them unto; and they make the ſame uſe of Chriſt, that others do of the Pope, thinking to buy a pardon (if they have not one already) by the profeſſion of ſuch a holineſs, as the Devil, if he were incarnate, need not be afraid of, but might ſwear he would maintain. O, what pity is it, that Chriſt ſhould be thus abuſed, and his Inſtitutions perverted, and ſouls undone, when it is ſo plain, what he would have us to do that we may be ſaved!

But will not ſome little ſprinklings of holineſs ſerve the turn, may ſome ſay? May we not allow ſome place for ſelf-pleaſing, and gratifie our own deſires ſometimes, ſeeing we wallow not alwayes in filthineſs? No, Baptiſm, though only upon the face, ſignifies the Waſhing of the whole man from ſpiritual pollutions, and though only

once adminiſtred, puts us into a ſtate of purity, which muſt not willingly admit of any defilement. And let thoſe men know that have their good moods, their cold fits of Repentance, and their hot fits of zeal; that uſe Religion as the *Papiſt* do holy Water, when they are entring into the Church, and going to perform ſome devotion; that Chriſt owns no ſuch Diſciples. They were not baptized in luke warm Water, but were engaged in a ſtate of mortification, and entred into Chriſts death, and he expects a conſtant performance of obedience. There were a people in *Illiricum*, that were waſhed but three times in all their lives, At their birth, at their marriage, and at their death. And they may be a picture of moſt Chriſtians amongſt us, who in their Infancy are waſhed in Chriſts name; and then perhaps againſt ſome ſolemn time, when the Sacrament of the Lords Supper is near, they begin to put away their ſins, and perhaps baptize themſelves in tears, and deck up themſelves, as though they would meet the Bridegroom, and be married unto him; and

Ælian. l. 4. *var. hiſt.* cap. 1.

of

of this you ſhall hear no more, (unleſs at ſuch a time as that) till death tell them that he can ſtay no longer, and ſome ſickneſs arreſts them, then they begin to ſlubber and cry, to ſigh and groan, as if by tears they could waſh away their guilt, and by a few ſighs and good wiſhes, blow away the black clouds of wrath that hangs over their heads. They make Religion to be a few ſtrong pangs of devotion at certain times of their life, and Chriſt to be pleaſed with any thing, glad of any company, and Heaven to be an empty void place that wants Inhabitants, much like to the new-found world, whither we ſend the moſt raſcal people. But Chriſt will ſhortly appear to all the world, to confute all ſuch men, and he will drench them in ſeas of fire, the floods of his wrath ſhall overwhelm them, and they ſhall never riſe again.

But is there ſuch great danger then, may ſome ſay? Will not God be ſomething more favourable to us than other men, and will not the Waters of *Baptiſme* a little quench and cool the flames?

Cool them? No, they will be like Water upon Lime, which will make it burn the hotter. Even this will be pleaded against you, that you were baptized. If a Souldier sworn to *Cæsar* should forsake his Camp, and flie to the *Turks*, would he not be punished more than a stranger when he was taken, and suffer as a false and treacherous fellow, as a Run-agate, and a perjured person? Who would admit of such a plea from his mouth, I am no forsworn Wretch, I never denyed *Cæsar*, nor renounced my Allegiance to him; no man ever heard me speak a word against him? Might it not easily be returned to him, but thou didst deny him in thy Actions, thou hast more than forsworn him, for thou hast fought against him, yea, thou hast joyned with a Tyrant, with the greatest enemy the Emperor hath, and the sworn foe of all Christians; if such a Fellow should live, who should die? What is the Axe and the Gibbet made for, if not for such trayterous Villains? The Gallows would think much, if thou shouldst be reprieved. Thou readest thy own case, O Christian, if thou livest

liveſt in ſin, and ſideſt with the Devil, and takeſt thy ſhare with the world, whom thou haſt renounced in word, but not in deed. What though thou doſt not call the Lord Chriſt a *Deceiver?* What though thou doſt not revile the holy name whereby we are called? thou doſt a great deal worſe, thou bendeſt all thy forces thou haſt againſt him, as if he were a thief and a robber; thou laboureſt to deſtroy his Kingdom, thou trampleſt under foot the blood of the Covenant, and makeſt Chriſt unto thee of none effect. Which is the worſt enemy, he that ſpeaks thee fair, and with a kiſs ſtabs thee to the heart; or he that bids thee ſt nd upon thy guard, and declares himſelf reſolv'd againſt thy life? I will aſſure you, *Turks* are not ſuch enemies to Chriſt, as thoſe that pretend to him, and yet do him all the deſpight they can in their lives. Better had it been for them that ſome band of Souldiers had raviſhed them from their mothers breaſts, and liſted them under *Mahomet*'s banners; better had it been for them to have been *Janizaries*, than to own and acknowledge the Chriſtian profeſſion, and live ſo

prophanely without God in the world.

Heathens may ſin at a cheaper rate than we, becauſe they never made any ſuch Promiſe unto God. They may do evil with a better front, and more confident countenance, that never received any ſuch mark in their forehead. But a Chriſtian face which is beſprinkled with clean Water in the Name of Chriſt, ſhould bluſh (methinks) at any impurity; and the mark of Chriſt that is upon him, ſhould make him more modeſt than to ſin. But if he will beſmear himſelf again, and have the impudence to out-face Chriſt, he ſhall pay dearly for it. For he breaks his Vow to God, and thereby comes under the curſe which is annexed to the Covenant, as well as the Promiſe. And all theſe terrible threatnings of Chriſt which in Baptiſm, he promiſed to believe, as well as any other Word of God, ſhall all fall upon his head, and he ſhall be caſt into a lake indeed, but it is a lake burning with fire and brimſtone. Better had it been for ſuch an one, if he had been drowned in the font, or entred into the gates of death, when he entred into the gates

Rev. 21. 8.

of

of the Church; it had been better for him, if he had been branded with a hot Iron in his fore-head, or ſcalding Oyl had been poured upon his face, when it was waſhed with water in the name of Chriſt. The flames of Hell ſhall eternally burn and conſume, without any conſumption, that filthy ſoul, whoſe dirt the Waters of baptiſm, and the fires of the Holy Ghoſt could not fetch out, and ſcour away. And if any complain of their weakneſs,

Uſe III.

THirdly, Here is matter of comfort to us. We are in a Covenant of Grace; there is a Redemption for us if we have a mind to be delivered; we have aſſurance of the aſſiſtance of the Holy Ghoſt, and if we be ſincerely watchfull and diligent, he will not, becauſe of our failings, take away his Holy Spirit from us. Through the Spirit of Chriſt we ſhall be able to do valiantly, nothing ſhall be too hard to overcome, but we ſhall tread all our enemies under our feet.

Let

Let us march out therefore as the Souldiers of Christ, carrying his Cross in our Banners; let us profess, and declare that we are crucified to the World, that we are buried with Christ in Baptism, and reckon our selves to be dead indeed unto sin, *But alive unto God, through Jesus Christ our Lord.* Let not sin therefore reign in your mortal bodies, that you should obey it in the lusts thereof; neither yield ye your Members as Instruments of unrighteousness unto sin, but yield your selves unto God, as those that are alive from the dead, and your Members as Instruments of Righteousness unto God. For sin shall not have dominion over you, for you are not under the Law, but under Grace. It is a shame now to be overcome, when you serve under such a Captain, and have Heaven on your side, and have received the promise of the Holy Ghost. Is there no power in the Spirit of God? or is not God as good as his Word? Will not he give us what he hath promised, to make us to vanquish all his enemies? O do not speak such evil things of God by doing any evil.

Rom. 6.

Do

Do not disgrace your profession, nor bring a dishonour upon the Lord, by letting every temptation use you at its pleasure. Do not suffer every lust to foil and worst you, as if you were Turks and Infidels, and had none of the mark or badge of God upon you, and as if your Baptism was of no more avail to you, than the Washing of your hands. But first resolve that all these lusts of the flesh must be overcome, and then conclude that they may. Perswade your selves that God is with you, and that he hath appointed no ineffectual Rites, no bare shadows, no beggarly Ceremonies, and cold Formalities in the Religion of Christ; but that if you use your Diligence, and pray continually, you shall find the Holy Ghost to accompany you, and that you are born again, not of Water only, but of the Spirit, and shall finally inherit Eternal Life.

IV. That you may receive greater supplies of the Spirit promised, and be more engaged to your duty, labour fully to understand your vow and Covenant, and then come, and openly own

own it, profeſſing you will be faithfull to it, that ſo you may be admitted to nearer familiarity with God. Let me prevail with all young perſons who are yet in the gate of the Church, and have proceeded no further than to be baptized in their Infancy, and perhaps to be Catechized in the principles of Religion, to ſpend a few thoughts upon this which I propound. For though outward Baptiſm, which is the viſible
1 Pet. 3. 21. ſign and ſeal of the Covenant, is not to be renewed, yet the Anſwer of a good conſcience, wherein the inward Baptiſm doth conſiſt, may, and ought to be reiterated by a perſonal reſumption and ratification of that Vow which was made for us in our Infant years. And no man is to be reputed a compleat member of the Church, untill he do own his Engagements, and openly profeſs that he will ſtand to the conditions of the Covenant, and be a Diſciple of Chriſt. If Baptiſm did at firſt admit us into the enjoyment of many priviledges, ſurely we ſhall receive more of the bleſſings of it, when we do ſeriouſly reflect upon it, and engage our hearts by our own free conſent

ſent to God, becauſe then we begin more ſolemnly to perform he conditions that God requireth of us. When I firſt entred upon a charge of ſouls, I could think of no courſe ſo anciently atteſted unto, ſo reaſonable in it ſelf, and ſo likely to be effectual for mens good, ſo free likewiſe from the juſt exceptions of any party, as to propoſe this to my people, that all thoſe who had not yet been communicated, ſhould freely and heartily profeſs to be ſincere and conſtant in their baptiſmal Covenant, and declare themſelves enemies to the Devil, the world, and the fleſh. And I will take occaſion here to profeſs, that I am heartily glad that Mr. *Hanmer* hath propoſed this; and Mr. *Baxter* ſo earneſtly preſſed it upon the whole Nation; after whoſe pious and learned endeavours, let me contribute my little Mite to the urging thoſe, into whoſe hands this ſmall Treatiſe ſhall come, that they would not refuſe it. This Chriſtian Duty hath long paſſed under the name of *Confirmation*, which is a word full, and ſignificant of the thing that I would expreſs, and conſiſts of two parts. Firſt, That a perſon

person do undertake in his own name every part of the vow made by others for him in Baptism, and so personally consent unto Christ to be wholly his, according to that agreement. And so it is an act of *Confirmation* on our part, because we do hereby further ratifie and establish that contract which is between God and us, and by confessing of it to be valid and good, bind our selves faster still to him, whose we were before. The second part of it is, A receiving of Gods Blessing and Grace by the hands, and holy prayers of him that Ministers, to strengthen us to perform our Engagement, and make good our word and faith which we have plighted unto God; which many have taken to be the meaning of that place, (*) *Heb.* 6. 4. Where after Baptism, follows, laying on of hands, which the *Jews* used in their Blessings.

And so it is an *Act of Confirmation* of the person on the part of God, who confers a new Grace to strengthen, and confirm in him these holy Principles, and that good resoluti-

on,

(*) Besides sundry of the Ancients, *Calvin*, *Beza*, *Piscator*, *Hunnius Illyricus*, *Possinus*, *Gynæus*, do so *expound* it. See also *Hyperius* and *Pulling in loc.* who wish for the restoring of it in those Churches from which it had been banished.

on, of which he hath made a faithfull profeſſion, and to enable him to keep and perſiſt in it. As in Baptiſm, the Holy Ghoſt was conveyed as a Sanctifier, ſo herein as a Comforter and Strengthner, now that the perſon is entring upon a great conteſt and conflict with himſelf, the world, and Principalities, and Powers, and Spiritual wickedneſſes in high places. The neceſſity of this is not now in this age of the world, as a new thing to be learned; there never could be a well conſtituted Church without it, nor can we tell that men are not Heathens, and have not revoked their word, unleſs they will tell us they underſtand what they then did, and will not ſtir from it. But if it be viſible ſouls are not like in any great numbers to be ſaved without ſome ſuch courſe, (ſo many attending upon Sermons many years that underſtand little or nothing) it will not be diſputed by ſober men, whether it be neceſſary or no; and for proof of this, I refer to the better works of others, thinking it ſufficient for me to perſwade, what abler men do prove.

Let

perſwade, what abler men do prove. Let me only produce the teſtimony of a very great and learned perſon lately in this Church, and add to it the words of the R. and learned *D. Hammond*, which you find in the end of Mr. *Baxters* Book. *For all ſuch as have been baptized in their Infancy, the perſonal Reſumption and Ratification of that Vow which their Fathers and Mothers in God did make for them at the ſacred Lavor, is to be exacted of them* Ore tenus, *in ſome publick Congregation, before they can lawfully be admitted to be publick Communicants of Chriſts Body and Blood.* And though he can find no default in the Doctrine, or Laws of our Church, yet (he ſaith) he dare not avouch ſo much for juſtifying the men, to whom the execution of thoſe Laws is commended, whether they be of lower, of higher, or of the higheſt rank. It having been ſcarce in his obſervation, that any preſentments were made in viſitation *of the Parents*, for not bringing perſons to; *or of Miniſters*, for not preparing them for confirmation, much leſs againſt *Dioceſans* themſelves for not executing their Office

Dr. *Jackſon, l.* 10. upon the Creed. *Cap.* 50. To which add the words of another more antient annexed at the end of this Treatiſe, and becauſe of its length, not here inſerted.

Office in this *great ſervice* of the Church. And he concludes in theſe remarkable words, *Whether the Solemn Baptizing of all Infants, which are the Children of preſumed Chriſtian Parents throughout this Kingdom, without ſolemn Aſtipulation, that they ſhall at years of Diſcretion perſonally ratifie their Vow in Baptiſm in publique, in ſuch manner as the Church requires, be not rather more lawfull, or tolerable, than expedient, I leave with all ſubmiſſion to the conſideration of higher Powers.* And he bleſſes God that he was in a convenient age, in a happy time and place, preſented to ratifie his Vow made for him by his Sureties, *&c.* which ſure he would not have done, if he had not found it very beneficial unto his ſpiritual good and welfare.

The ſame Author hath theſe words in a Treatiſe publiſhed in his life time; *He that ſets his hand unto the Sacred Plough, ſhould firſt begin to ſound the depth of that rule*, What it is to deny our ſelves, and forſake all we have; *for in this furrow muſt the ſeed of life be ſown. Here Novices in Religion commonly begin to balk, and no wonder, ſee-*

Treatiſe of Faith, ſect. 3. Cap. 22. Parag. 5.

ing ſo few are called to any ſtrict perſonal accompt of that which others have undertaken for them at their firſt admiſſion into the Bed-roll of Chriſtians. But if that treble vow * were diſtinctly and fully unfolded unto us, as ſoon as we had any knowledge of good and evil; and all the ſeveral branches of Gods Covenant, with as great care and ſolemnity inculcated, as Moſes commanded the Law ſhould be to the Iſraelites Children: And laſtly, The Vow it ſelf confirmed and ratified by our perſonal proteſtation in the ſight of the Congregation; the fear as well of God, as of ſhame before men, in whoſe preſence we made this profeßion, would bind many of us to more Chriſtian behaviour, than the beſt of us, as the world goes, dare make ſhew of; as alſo reſtrain us from many deadly Enormities, which now admoniſhed of, we will not accompt any ſins. Thus prepared to receive it, it would be overmuch infidelity to diſtruſt the plentifull Infuſion of inherent ſanctifying Grace at our ſolemnities of Confirmation; were theſe firſt ſanctified with publique prayers, or performed with ſuch Chriſtian care and diligence as they ought.

* Which was made in Baptiſm.

A

A Religious Duty in the Chriſtian Church, which it were to be wiſhed, might be performed more often, more ſolemnly, and more religiouſly than it uſeth to be.

And indeed who ſees not that great benefits would hence flow, both to particular perſons, and to the Church of God? It would be a means to make men more knowing in the things of their Salvation, to tie them more ſtrictly to mind the affairs of their Souls, to work in them a deeper ſenſe of the great buſineſs of being a Chriſtian. It would make men more afraid to commit a ſin againſt which they had ſo ſolemnly and publikly proteſted. It would bring Religion to be a thing creditable, and more in faſhion then it is, when men did ſo openly appear for it, and engage themſelves unto it. It is at once acceptable to God, and ſafe to our ſelves, and ſo will be accompanied with his Grace, and in its own nature cut off many inticements of the World. It will bid us ſtand upon our Reputation in the purſuit of Religion, and not run the hazard of being perjured perſons. Wicked men will

See the teſtimony annexed at the end of this Treatiſe.

will not have the confidence to ask us to ſin, when we have ſo publiquely diſowned them. You complain of evil company, of friends and acquaintance that engage you; do but let them know that you intend to be religious, and they will let you alone. The Philoſophers openly profeſſed a ſevere and unuſual life, that all men might let them live Philoſophically, and not be a diſturbance unto them; Let but us do ſo, and be profeſſedly religious, and ſolemnly tell all men that we mean to keep our Vows, and they will have the leſs boldneſs for to trouble us. Our work is half done when we are heartily reſolved; and more then half, when we profeſs theſe reſolutions. It will bring us to man's eſtate, that we may feed at the Table of the Lord, whereby we may increaſe in ſtrength, and have more near communion with the Father, Son and Holy Ghoſt. Though I will not ſay, that till this be done, men are members of the Church imperfectly; yet I muſt needs think, that they are but imperfect members, they are but babes and infants in Chriſt, and not to be admitted

mitted (in the Judgement of all ages) to taſt of the meat of men, till they ſhew themſelves to be men, by ſpeaking for themſelves. In ſhort, it will be a great ſecurity and defence againſt temptations, and we ſhall recoile upon our ſelves, when we are aſſaulted, ſaying, How ſhall we do this wickedneſs, and break our Vows, and ſcandalize the Church, and bring the guilt of perjury upon our own ſouls.

It is obſerved by *Joſ. de Voyſin*, out of the Author of the Book *Ikkarim*, that the elevation of the hands of the Prieſt in the old Law at the bleſſing of the people, was impoſition of hands; and this bleſſing the Author of *Tzeror Hammor*, calls the *Weapons and Armour of Iſrael*, the Artillery (as it were) and the Bulwarks of his people. I will aſſure you, that this ſolemn Engagement, together with Gods Grace and bleſſing that will deſcend upon you, will be your great guard and defence, your ſword and buckler to beat off temptations that are apt moſt ſtrongly to aſſault your younger years, before you have had experience of the worlds vanity. Therefore he that

would not be without a ſhield in the midſt of fiery darts; he that would not be weak and feeble among ſtrong enemies, that would not be a prey to the Devil and the World, let him come, and put himſelf under the wings of the Divine Majeſty, by his own actual conſent; let him give up himſelf into the hands of God; to be kept by his Power through faith unto Salvation.

There is nothing can hinder any man from embracing this motion, but that which will hinder men from being thorough Chriſtians, and living godly in Chriſt Jeſus: And we may be confident that none are fit to receive the Sacrament of Chriſts body and blood, that are not willing to ſubmit unto it. For he that hungers after the ſweeter taſts of Chriſts love, that deſires to unite his heart more cloſely to him, and to engage himſelf more firmly in the Covenant of God by receiving the remembrances of his love, will not refuſe to do that in word, which he intends to do in deed. If he really mean to be a Profeſſor of Chriſts Religion, and to teſtifie to the world, that

that the deeds thereof are evil, and contradict their manners in his converſation, then he will not ſtick to condemn them in his words, and renounce them ſolemnly by his mouth, which is the far eaſier matter.

Will any man be aſhamed to make ſuch a profeſſion, and to tread in the way of Chriſts Church, becauſe it hath been of late diſuſed, or turned into another thing? Why ſhouldſt thou bluſh to own holineſs, to ſay before Chriſts Church, thou art reſolved to lead a Chriſtian life, and renounce the Devil, and all the ways of wickedneſs? Why ſhouldſt thou be aſhamed of thy Religion, as though it were fit to be profeſſed onely in a private corner where none ſhould hear thee? Why ſhould it be accounted a ſtrange thing to proteſt love to God? It is an honour and glory to us, that we may be Chriſtians, and ſo we ſhould eſteem it. We ſhould be glad, if we can do our Saviour ſo much honour as to confeſs him openly before men, that ſo he may confeſs us before all his H. Angels. We may be confident, that we ſhall never in a time of perſecution confeſs him,

Mat. 12. 32. Mar. 8. 38. Rom. 10. 8, 9, 10.

(of which these places in the margent speak) if we cannot be perswaded to do it among the Children of Peace? Will any one be ashamed that it should be told by the Minister, that such an one declared himself a Christian, and hath to me avowed his Religion, and solemnly said, that he will by the Grace of God make good his Baptismal promise? will any one be loth it should be publiquely said, that he is a Christian? why then should he not say so himself? Suppose you were not yet baptized, or had lived in the first times, and heard Christ preached, would you be unwilling to come, and profess that you renounced the Devil, the world, and their lusts? Shall none own the Religion of Christ publiquely, but Infants that cannot understand it? The more we know, shall we be the more loth to declare our liking of his wayes? Are you unwilling to represent the childs person, and profess publickly for it in the Congregation? VVhy should you not do that for your selves which you are willing to do for others? Cannot he that comes in the name of a Child, and saith, *I believe*, &c.

&c. *I renounce*, &c. come, and do the ſame in his own name? I do really think, that they that are unwilling to undertake Chriſts Profeſſion by an open promiſe, would not be baptized if it had not been done in their Infant years; they would remain rather Heathens and Infidels, than be received into the Church of God; for upon no lower conditions than theſe are, could they ever have been admitted to any Chriſtian priviledges. Unleſs therefore you will ſhew your ſelves to want all underſtanding, and not fit to be treated as men of common reaſon, put not away from you ſo many Intreaties. If you think your Baptiſm to be worth your owning, if you would not really be without it, and take your ſelves to be the better for it, renew ſolemnly that League and Promiſe with God, and do not perſwade your ſelves and others, that you prize the Baptiſm, while you are unwilling unto this; for if that were not done, you would certainly omit it as a needleſs Ceremony, as well as this which always accompanied it in the Church of Chriſt. *Seeing nothing can reaſonably be thought to

* *Vid. Anton. de Dom. de Repub. Eccleſ.*

to make you unwilling, but a lothneſs to be good, and engage to live well; do not by refuſing, caſt an Aſperſion upon your ſelves of having renounced Chriſt, and ſecretly entred into a confederacy with the Devil to deſtroy his Kingdom, and trample under foot his blood as an unholy thing.

When this confirmation was lookt upon by the multitude as a means only to receive ſomething from God, but not as laying any obligation upon men; it was a wonder (I ſhould have ſaid no wonder) to ſee what flocks and herds of people came unto it. In *Queen Maries* dayes, (as *Saunders* tell us) when this cuſtome by a Provinciall Decree of *Cardinal Pooles*, was renewed after long neglect, the people were ſo zealous to receive the Biſhops bleſſing, (which was all they went for) that in ſome places the Church could not contain the people that reſorted to him, and he was fain to confirm in the Church-yard, and to be defended by armed men from the preſs of the multitude.

De Schiſm.

There were Decrees long before to inforce it, as that of *Archb. Peckham. Anno* 1271. Wherein he calls the diſuſe of it, *Damnable Negligence.*

Why

Why ſhould not men come now in as great Crowds, when another renewal in a more ſolemn manner is propoſed? Why ſhould not the young people aſſemble themſelves together, and ſay, *Come, Let us go to the Houſe of the Lord, let us own Chriſt to be our Lord and Saviour?* but only becauſe men are loth to be engaged to fear God, and do love a Chriſt of their own making, that ſhall do all for them, and require them to do nothing for him? If God will have men as they are, they can be content to afford him their company; but if he expect any amendment, they deſire to be excuſed from making him any promiſe of it, and hope that they ſhall find him ſo kind in the concluſion, as not to exact it. May not he be well ſatisfied without any bond from us, when (in mens account) he will never demand the Debt? Why ſhould we paſs our word for that which will never be required? ſeeing God can bear with mens rebellions, why would his Miniſters be ſo rigid, as to exact an Oath of Allegiance? Theſe are the thoughts of mens hearts,

hearts, that God will croſs all ſcores at the laſt, and then to what purpoſe is it to make any ſuch ſerious Engagements? If we had a window into mens breaſts, we ſhould ſee this Principle engraven on their hearts, *That all the Goſpel is Promiſes, and all their Work is to believe them to be true*; and ſo there need not ſo much be done, as to make an open profeſſion of this belief.

If Popery ſhould again prevail in *England*, and ſuch a Decree ſhould be again revived, what would theſe men do? Would they be ſo backward as now they are to preſent themſelves before the Congregation of God? It is moſt likely that fear or fancy might make thoſe men receive their Oyntment in the fore-head, and box on the ear, (as the manner is in their Confirmation) who now will not for the love of God profeſs they hate ſin, and intend to lead a holy life. So conſtantly it falls out, that what hath difficulty in it, is refuſed; and all that requires our ſerious attention, upon ſome account or other is rejected, and men

men would go to Heaven they know not how, and be ſaved from Hell, but not from their ſins. Yea, ſome are ſo ignorant, as to call this a *Popiſh Ceremony*, when it is very plain, that if it were, they would not ſpeak againſt it. If onely their Children were to be bleſſed that underſtand nothing, we might eaſily perſwade them to ſend them, when as they will rather themſelves remain Children, then make any ſolemn Covenant with God by their own mouths. If a Character (as they ſpeak) was to be impreſſed, and the benefit to ariſe *ex opere operato* out of the meer doing of the work, they would willingly be ſo ſealed for Heaven; but if they muſt ſet their own ſeal to any Engagements, they withdraw their hands, and will preſume upon ſome other way of conveyance, and making over Gods great bleſſings to them. If they can be ſaved by ſprinkling Water on their face, and the woman can carry them in her arms to Heaven, as ſhe doth unto the Font; they are content, it coſts them no trouble at all. But if it were to do

again,

again, if it muſt coſt them Repentance, a holy life, and a hearty profeſſion of it, they would ſcorn that Baptiſm wherein now they truſt ſo much; and they would rather venture to be as they were born, then be waſhed from their pollutions on ſuch conditions. O that men would take theſe things at leaſt ſo far into their thoughts, as to paſs a ſeriops Judgement upon them, whether they be true or falſe! Do not read theſe lines without a little pauſe. And then go on, and conſider with thy ſelf, how unlikely it is, that they, who even break their brains with ſtudy to do men good, and ſigh till their heart ake after mens Salvation, ſhould be the greateſt enemies of men, the troublers of their Peace, and that love to perſwade them needleſs or indifferent things, that may as well be left undone.

Let ſome honeſt Heathens (for a concluſion) be admitted for to plead the cauſe of this truth, and perhaps they may make thoſe faces bluſh who look on theſe lines, but are loth to ſhew themſelves in any publique preſence to profeſs their Religion. When the *Perſian* youth

youth were out of their minority, and came to mens estate, they gave them an Oath which they solemnly took in this form, *I swear that I will despise all filthy lucre, bodily pleasures, and vain glory; that I will rather be amulous of vertue, and worship God, reverence my Parents, speaking Truth, and doing good, neither will I ever wittingly and willingly violate any of these things.* Sure these old Heathens would not have refused to do what is now desired, had they embraced our Religion, who thus amply protested, and took their Oath that they would be good.

Isidor. Peleus. l. 4. Epist. 198.

Julius Pollux likewise relates the like custom among the *Greeks* in the Common-wealth of *Athens*. When their young men were twenty years of age, their names were inscribed in the City-rolls, and they swore in the open air, (as if they would have all the world to hear them) *I will never disgrace my arms, nor forsake my fellow-souldier in his danger; I will fight both alone, and with others for God and my Country, I will sail to any Region of the world whither I am commanded, and will*

L. 8. cap. 9. & likewise *Stobæi serm.* 41 & *Ulpian.* in *Demost.* Ὤμνυον ἐν ἀγραυλῳ ὑ καταιχρῶ τὰ ὅπλα, &c.

will neither disturb, nor betray my Country; I will observe the perpetual solemnities, and obey the received Customes, and all that shall be hereafter made; I will defend, and ever have in reverence * *the Religion in which I was born;* Ἵστορες θεοὶ τούτων, *The Gods are Witnesses of these things.* Will not you Christians then promise thus much to your Lord, now that you are of age, to fight against all his enemies, to be true to God, and to him, and that you will never dishonour your profession, nor forsake the Communion of Saints, nor deny him any service that he commands, nor neglect the Solemnities that he hath appointed? Then may the *Persians* and *Athenians* rise up in the Judgement against you, and condemn you.

* Περὶ πάτρια.

Do men refuse the Oath of Allegiance to their Prince, whose natural Subjects they are, and under whose Protection they have been born and bred? would you deny to acknowledge in open Court an Instrument for your Act and Deed, which was signed in your name in Infancy, and conveighs great benefits unto you? Let the King of Heaven then have so much right

right done him. Let your own ſouls be the greateſt part of your care; and let it not be ſaid, that a rational creature will do that for an acre of Land, which he will not do to obtain Heaven, and all the territories above. What joy would it cauſe in Heaven and Earth to ſee men coming to deſire communion on theſe conditions, to behold men crowding into the Kingdom of Heaven, as they do into a Church, and longing after the food of the faithfull, as they do for meat and drink? Rejoyce I beſeech you, the heart of God; refreſh the ſouls of his ſervant, and add to the ſweetneſs of the table of the Lord, by letting us have more good company at ſo joyfull a Feaſt. But if all Intreaties cannot prevail,

I think the *Higher Powers* had beſt enact a Law, *That none ſhall be married, till they be inſtructed and confirmed, and that will do it.* For thoſe that care not whether they receive the Sacrament of Chriſts body and bloud, or no, will not live without this Sacrament, (as in a large ſenſe it may be called,) though they underſtand the

ends and duties of it no more than of the other. And this muſt be acknowledged to have been a great cauſe of our Diſorders, that men enter into theſe relations before they know the duties of them; and beget, and bring forth Children, before they ceaſe to be Children themſelves, or know how to bring them up as they ſhould. Therefore our Reformers, it is plain, intended men ſhould not marry before they were well catechiſed, and had taken their Baptiſmal vow upon themſelves, knowing, that thoſe were unfit to make a Covenant with each other, who knew not the Covenant of their God. For they preſcribe in the laſt Rubrick of the office of Matrimony, That the perſons new married, muſt that day receive the Communion; and in the laſt Rubrick about Confirmation, ſay in expreſs words, *That none ſhall be admitted to the holy Communion until ſuch time as they can ſay the Catechiſm, and be confirmed.* Let me ſpeak to the very ſenſes of vulgar people. Do you not remember the font ſtood at the lower end of the Church, and the Com-

Communion-Table at the higher? Could you come from the one to the other but by the Pulpit which ſtands in the middle between both? This teaches you, (if you will learn) that you are onely entred into the Church, and are but in the beginnings of Religion by Baptiſm, and that you muſt advance higher by being inſtructed and taught in the faith of Chriſt, and can no otherwiſe be admitted from the lower to the higheſt forms of Chriſtians. Come therefore, and be inſtructed, and then profeſs you like this Doctrine, and will be obedient to it; ſo ſhall you come to be men in Chriſt, and taſte of all his dainties, and be ſatisfied with the fat things of his houſe. If all will not be granted that is here requeſted, yet do not deny all; but at leaſt profeſs to the Miniſter your hearty Repentance, and your belief in Chriſt, and the willingneſs to ſubmit unto him, and to be ſaved by him, that he may declare it to all others. And really ſhew that you are come to an adult eſtate, by putting away childiſh things, and living the life of men. A Child (as one ſaith) looketh onely to

Quod totum ſcire non poteſt, ne omittatur totum, ſiquid miſcientia partis melior eſt ignorantia totius.

things preſent, a man looketh to things to come: A Child attends onely to paſtime and pleaſure, a man hath alſo profit in his conſideration. A child is ready to ſell his Inheritance for a trifle or bauble, of which a man maketh a greater account. His carriage and behaviour likewiſe diſtinguiſheth him, and ſo doth his confidence againſt vulgar bug-bears and affrightments.

If therefore after you are confirmed, you find your ſelves to think leſs of things preſent, and more of things to come; leſs of this world, and more of the eternal reward of Godlineſs, and the everlaſting puniſhments of ſin; if you ſcorn to ſell your heavenly inheritance for the trifles of this world that preſent themſelves unto you; if you be more attentive to your ſpiritual profit in knowledge and mortification, and not onely taken with the ſweetneſſes and raviſhments of Religion; if your converſation towards God and the world be more ſerious, grave and diſcreet, and you are not ſo eaſily amazed with the fears of ſufferings and difficulties in your Chriſtian

an courſe; it is a ſign that you have not received the Grace of God in vain, and the Lord will deliver you from every evil work, and preſerve you to his everlaſting Kingdom. Faithfull is he that calleth you, who alſo will do it.

V. Laſtly, Let me beſeech all the people of God to live in love and peace together. Let us not quarrel about every little thing, nor make every petty difference a cauſe of trouble and contention. For as the Apoſtle ſaith, 1 *Cor.* 12. 13. *By one ſpirit we are all baptized into one body.* We are all by this made of the ſame Corporation, and taken by Baptiſm into the ſame Brother-hood, and therefore ſhould not make them the waters of ſtrife, and ſo provoke the Lord to anger againſt us. We are not baptized into this or that particular Opinion, nor received into a particular Church, but into the belief of the Goſpel, and into the Church of God in general, and therefore ſhould love all the Diſciples and followers of our Lord, and embrace all of every perſwaſion that

live godlily in Christ Jesus. You were not baptized (saith the Apostle) into the name of *Paul*; therefore do not say, I am of *Paul*, I adhere to this man or that; for whosoever did baptize you, it was not into the particular love of him and his opinions, but into the Communion of the whole Church of Christ, who hold the Catholick Faith. Though an *Heretick* in ancient times had baptized any man, yet did not the Christians therefore baptize him over again when he left those mens company, because being baptized into the Name of Father, Son and Holy Ghost, he was not received into the profession of their particular opinions, but of the Truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our Confederates, as those that are tied together in the same bonds, and united in the same Covenant, and engaged in the same cause against the common enemies, the Devil, the World, and the Flesh, and let us never give these enemies so much cause to rejoyce, as an unhandsome word against

gainſt any ſincere Chriſtian might adminiſter. But let us endeavour to keep the unity of the Spirit in the bond of Peace; for as the Apoſtle ſpeaks, *There is one Lord, one Faith,* Eph. 4. 3, 4, 5. *one Baptiſm, one God and Father of All, who is above all, and through all, and in you all.*

ᾧ ἡ δόξα εἰς τοὺς αἰῶνας.

APPENDIX.

In the Chappel at *White-H.* *II.*

THE late King *Charles* was confirmed on *Easter-Monday*, 1613. (which was the thirteenth year of his age, after *a long and ſtrict Examination* by the Arch-Biſhop of *Canterbury*, and the Biſhop of *Bath* and *Wells*, as Dr. *George Hackwel*, ear-witneſs of the ſatisfaction he gave, aſſures us; who in a little Tractate, he upon that occaſion wrote on this Subject, to juſtifie the ancient and good practiſe of this ſacramental Rite, (as *Bucir* calls it) thus ſpeaks.

Cap. 1. *Confirmation is an antient Eccleſiaſtical cuſtom of the Church, uſed after Baptiſm, conſiſting in Examination*

tion and impoſition of hands, with effectual prayer for the Illumination of Gods moſt holy Spirit, to confirm and perfect that which the Grace of the ſame Spirit hath already begun in Baptiſm.

The benefits of this Confirmation are divers; whereof the firſt is, That men expecting Examination and trial from their ſpiritual Fathers, they might more willingly acquaint, and carefully ſeaſon themſelves with the grounds of Chriſtian Religion, before malice and corrupt examples depraved their minds, &c.

Secondly, It ſerves, that when they come to years of Diſcretion, they ſhould publickly make confeſſion of that faith themſelves which others had promiſed for them in Baptiſm, to the diſcharge of their ſureties, and the good examples of others.

Thirdly, That by ſuch confeſſion they might make profeßion of difference from all Jews. Turks *and* Infidels *out of the Church;* Hereticks, Schiſmaticks, *and prophane perſons in the Church.*

Fourthly,

Fourthly, That then especially when they first come to the use of Reason, beginning to fall into sundry kinds of sin, and being least able to resist, for want of experience, by imposition of hands and prayer they might receive strength and defence against the temptations of the World, the Flesh, and the Devil.

Fifthly, That the Prelates and chief Guides of Gods Family, to whom the cure of souls belongeth, finding upon due Examination, some part of their own heavy burden discharged, might from thence reap Comfort in beholding those fair Foundations already laid, and glorifie God, whose praise they found in the mouths of Infants.

This kind of Confirmation (were there no Authority to countenance it,) is in my judgement so usefull in the Church of God, that upon good reason it might be entertained among Christians: But for further confirmation of it, we are incompassed with a cloud of witnesses, and that so plentifully out of all Antiquity, as it might seem a kind of ambition, or lost labour to quote their names. Wherefore I will onely alledge

alledge the ſoundeſt of thoſe, who ſince the Reformation of Religion, and clearer Light of the Goſpel, in their ſeveral Writings have approved, and highly commended this ancient cuſtome. And bringing in Bucer, Melancton, Zuinglius, Chemnitius, *and others to ſpeak to this Truth, he cites Mr.* Calvin *among the reſt in theſe words. John Calvin* in his fourth Book of *Inſtitution* in the *Upſhot* of the Chapter of *Confirmation*, not onely commendeth the ancient uſe of it, but the abuſe being removed, heartily wiſheth it reſtored. *And becauſe his Authority is (not without deſert) of great weight, I will ſet down his words as I find them.* Cap. 19. Para. 13.

Would to God (ſaith he) we retained that cuſtome which I have already declared to have been in uſe among the Ancients, before that abortive Vizard of a Sacrament was put upon it. *And a little after.* If this part of Diſcipline were now adayes in force, the ſlackneſs of many Parents would be much quickned, who paſs over the inſtitution (or inſtruction) of their Children, as a buſineſs nothing

nothing pertaining to them; which then without ſome publick diſgrace they could not omit: Beſides, There would be leſs Ignorance, and more Concord in Articles of Faith among Chriſtian people; neither would they ſo eaſily be carried away with new and ſtrange opinions.

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